

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LII

JACKSON, MISS., July 31, 1930

NEW SERIES  
VOLUME XXXII. No. 31

## A MORNING PRAYER

Let me not limit Thee this day, Dear Lord.  
There's need of Faith; and well I know Thy Word,  
Proclaims that even mountains may be moved,  
If but my tiny "mustard seed's" approved.  
Yet I know too, Dear Lord, my unbelief  
May let or hinder Thy Divine relief.  
And so because I sense the need of Faith,—  
Because the "mountain's" right athwart my  
path,—

Make Thou my will with Thine in full accord,  
And let me prove no hindrance to Thee, Lord.

—Margaret McRae Lackey.

July 24, 1930.

Dr. H. L. Winburn will supply for Walnut Street Church, of Louisville, for two Sundays in August. He was pastor there for several years.

Ponce de Leon Church, Atlanta, is getting into their new house which cost more than \$325,000. Dr. L. R. Christie formerly of Meridian, is their pastor.

Randall Steward, whose father was superintendent of Tennessee Baptist Orphanage, takes his doctor's degree at Yale and becomes a member of the faculty.

Hebrew will be taught in one of the high schools of New York City. There are said to be more Jews living in New York than ever lived in Jerusalem at one time.

Spare the birds and save your crops. The birds crop and your crop stand or fall together. Thirty-five different kinds of birds destroy boll weevils, especially Orioles, Swallows and Swifts.

Pastor E. B. Shivers has moved to his new field at Wesson and the work begins well. Bro. W. A. Roper has accepted the care of the church at Progress, but will retain his residence at Meridian.

Brother J. L. Boyd assisted Pastor Newman in a week's meeting in Friendship Church, Pike county. There were fifteen additions to the church. Brother Newman is a student in the Bible Institute.

The fifteen year old daughter of missionaries C. A. Leonard and wife of Manchuria, died recently while attending school in Korea. May our Father comfort their hearts and make their lives fruitful to his glory.

Pastor J. J. Mayfield, of Canton, is this week assisting in a meeting at Heuck's Retreat in Lincoln County. Last week he had brother J. L. Hughes with him in a meeting at Lone Pine in Madison County. The week before he assisted Pastor Ferrell in a meeting at Silver Creek, in which there were 24 additions to the church.

We had Dr. J. A. Barnhill with us in our meeting at Central Baptist Church, Rawls Springs. Large crowds attended both day and night services to hear the gospel messages. Dr. Barnhill is a great preacher of the Bible, a hard worker, and a very agreeable preacher to work with.

There were 15 additions to the church; 7 by baptism, 8 by letter.—D. A. Hogan, Pastor.

Dr. T. W. Croxton gives up the editorship of the Baptist Advance Aug. 1, and begins his work in the Bible Department of Ouachita College Sep. 1. The Executive Board of Arkansas will try to operate the paper with as little expense as possible, on account of the immense debt on the Board. The paper will be reduced to eight pages for a while.

Pastor H. L. Carter, of Central Church, McComb, assisted Pastor J. B. Hunt in a meeting at Bala Chitto Church in Pike County, in which there were nine professions. This is Brother Hunt's first pastorate, and the church is making excellent progress under his leadership. Brother Hunt is to do the preaching in a meeting at Bluff Springs Church, assisting Brother S. A. Williams, beginning the first Sunday.

Bro. W. R. Cooper came to us at Harrisville on the 3rd Sunday in July, and did the preaching through the meeting. His preaching was very strong, helpful to the saved and convincing to the lost. We had large crowds and good interest until the close on Friday afternoon. We baptized 12 and received five by letter.—B. A. McCullough

Just closed a successful meeting at Hurricane Creek Church in Marion county. E. H. Dearman, of Clinton, did the preaching. The Christians were drawn closer to the Lord Jesus and there were six additions by baptism. Bro. Dearman gave us good gospel messages on all occasions and we are blessed by having had him with us.

—Elwyn N. Wilkinson, Pastor.

Brother J. A. Bryant assisted us in a meeting at Denham this week, and there was high spirit and interest prevalent throughout the series of services. The pure Bible message came from a heart warmed by the Spirit of God. We were convinced that the Gospel message has not lost its convicting powers.

There were four additions to the church, all by baptism.—J. P. Holcomb, Pastor.

Have just closed meeting at Carson. Had Bro. G. S. Jenkins, of Lucedale, as helper.

Had good congregations, fine interest from start. Visible result: eleven for baptism, four by letter.

Church very much revived. Bro. Jenkins lives close to the Lord, and knows how to tell others about the Christ of the Bible, and how to be saved by Him.

—J. O. Buckley.



## BAPTIST CONVENTION BONDS

The Mississippi Baptist State Convention, in special session at Newton, Miss., July 15, 1930, instructed the Education Commission to issue the bonds of the Convention in the sum of \$110,000, the proceeds from the sale of the bonds to be used in liquidating the accumulated debts of Clarke Memorial College and in paying a note in the sum of \$59,000 given by the Education Commission and held by the Merchants Bank and Trust Co., Jackson, Miss. Please note that the bonds authorized by the Convention do not create a new debt. They are to be used to pay debts already made, and their maturity dates are to be arranged in connection with bonds already outstanding in such way that the total obligations of the Education Commission shall not exceed the year by year receipts of the Commission. In other words, it is a plan that enables us to be just and fair to our creditors and at the same time makes it possible for us to meet all our obligations without undue hardship to any one.

I do not know just when the Education Commission will have the bonds ready for the market but assume that they will proceed as soon as possible to carry out the will of the Convention. I am wondering if the Baptist people of Mississippi who have spare money to invest will not purchase these bonds so as to save the expense of marketing them through regular commercial channels. The bonds bear six per cent and in my judgment they are a safe and sound investment. Mississippi Baptists have never defaulted in the payment of either principal or interest on bonds, and I am sure they will never do so. Probably the Education Commission will issue the bonds in denominations of from \$100 to \$5,000, so that any person with as much as \$100 to invest can buy some of the bonds. One man has already said he wanted \$5,000 of these new bonds.

I should like to hear from every person in Mississippi who would like to invest from \$100 up in the bonds herein mentioned. Please write me at the address shown below. Let's buy all the bonds so that the Education Commission may receive full par value without any expense other than to have the bonds engraved.

—W. N. Taylor,  
Box 823, Jackson, Miss.

THE RECENT CONVENTION  
W. A. Sullivan

The Convention did not make any debts. In our thought of what was done, let us remember that we did not increase our indebtedness either directly or indirectly. The Taylor resolution provides a constructive policy for refinancing what obligations we have already.

The resolution authorizing an endowment campaign for the colleges points the way to a sound financial policy for our educational institutions. At the same time it does not involve the denomination in any further indebtedness. Whereas our present financial policy for the maintenance of the schools seems almost inevitably to lead us more and more into financial embarrassment. At least the present plan under which we have been operating for the past several years would appear to be little more than a makeshift. One thinks that it is becoming more and more apparent to all that the present plan for financing certain of our colleges is not only crippling to our whole denominational program, but that it is jeopardizing the very existence of those colleges. Let the colleges endow.

The writer voted to sustain the ruling of the chair that nothing be considered by the special session of the Convention except those matters specifically named in the call for the meeting. The writer also voted against Brother Forest Cooper's resolution authorizing the Convention Board to pay the indebtedness against Clarke College, and further authorizing the trustees of Clarke College to transfer the college properties to the Convention Board. That resolution, however, passed. In effect it was nothing more than

a defeat of the purpose for which the Convention was called. It settled nothing. Happily it was finally rescinded.

Feeling as he did about the Cooper resolution, the writer moved that the action of the forenoon sustaining the ruling of the chair be rescinded so that Brother W. N. Taylor might bring forward his constructive resolution. The motion carried by a large majority. Brother Taylor's resolution, which among other things (1) reestablished Clarke Memorial College, (2) leaves the Orphanage at Jackson, and (3) provides a plan for refinancing our denominational indebtedness, passed almost unanimously.

Some unfortunate things were said. Let that be forgot. Some of us did not get what we thought we wanted. Perhaps some of us will say that the Convention set a bad precedent by reversing itself. However, none of us would ever take the position that any action of the Convention is "as unchangeable as the laws of the Medes and Persians." Baptists have the right to reverse themselves on matters of policy.

Too many things that hurt have been said in connection with the Orphanage. Let us hope that the question is settled. Let us forget the unpleasant things of yesterday. "We be brethren." "Let us go up and possess the land, for we are well able".

## A NUISANCE AND A MENACE

I refer to those abominable little shows that travel through the South—and perhaps every other part of our land. They make a specialty of working towns and small cities, and they "work" them for all they are worth. Their largest patronage is from the Negroes and the lower class whites, and through fortune-telling, tricks, gambling devices, etc., they get many a dollar from their unwary victims who need the money for food and clothing. They often visit towns where there is no public system of sanitation, and their presence for several days or a week constitutes a real menace to the health of the community. But even where the sanitary conditions are satisfactory there is another menace to the public health and morals that is even more serious. There are often immoral women traveling with these shows, and in some instances doctors have reported a number of cases of social diseases that were traced directly to them. Think of the evil that may be done to a community where half a dozen or more immoral characters are allowed to apply their nefarious trade unmolested.

Here is a real menace, now how shall we deal with it? In a great many instances Town Councils permit these shows to use the town lot for a small revenue. In such cases the responsibility lies with the Town Council, and if proper influence be brought to bear upon the matter, these shows can be barred from such towns; for what are a few paltry dollars of revenue compared with the evil done by these iniquitous characters? In other cases where private grounds are rented for these shows, a healthy public sentiment can prevent their entering any town, if the facts are brought to the attention of the people of the community. Not a single argument can be brought forward in behalf of these shows, but very strong arguments can be made against them. They do not bring any entertainment or amusement that is of value—just the contrary, it is usually of the lowest type. They take money from the ignorant and credulous, paying the town a few dollars revenue, and carrying away from the community hundreds and sometimes thousands of dollars. Add to these objections the menace to the public health, with gambling and prostitution almost invariably present, and there is no argument whatever for their tolerance. Let the Christian laymen get busy and clean up our towns where this evil exists.—Observer.

To the people who are objecting to putting a tax on cigarettes: Do you wish to force the people of Mississippi to put a ban instead of a tax on the sale of cigarettes?

## HEROES IN GOD'S MOUNTAINS

(L. R. Scarborough)

I attended and had some part in one of New Mexico's Encampments. It was at Ruidoso—one of the most beautiful places in America. Pastor Julian Atwood is President and Pastors McArthur and Keating are the Secretaries. Bussell, Elam, Stumph, Miss Charlotte Burnett and Business Manager Harlan were the leaders. Dr. W. F. Fry was the Bible teacher. Pastor Page led the music with a great orchestra of more than twenty-five instruments. The crowds night and day were large and largely representative from all parts of New Mexico, Texas, Oklahoma and other states.

Ruidoso is one of the most beautiful places in the country. It is 7500 feet above the sea; at the base of White Mountain towering 12,000 feet high, the cool days, cold nights, mountain spring water, the wonderful sighing pines, the towering mountains make it one of the finest places for a rest and vacation in all the Southwest. The fellowship, information and inspiration of the Encampment made the spiritual side very delightful and profitable.

To see, hear and touch hearts with the heroes and heroines of these high mountains and broad planes is an experience of a life time. The Baptists of New Mexico are a heroic, brave set. The valleys in which they live are 5,000 to 10,000 higher than the coast lines of Texas and the mountains always in sight are God's call to bigness, large vision, high ideals and holy living. There are sacrificial pastors and faithful laymen and women who are truly apostolic in their service as any whose names are in the Acts of the Apostles.

The contributions of Southern Baptists to Montezuma College are money well placed and if thereby we can save it to the future it will be money well spent for God and the truth of Christ. What the Home Board has spent and will spend is foundation work for all the pregnant future. These great men who lead in our Baptist causes here are as loyal and heroic a group as live on earth.

Let Southern Baptists stand by these Empire builders. Give more money to this Southern Baptist greatest Home Mission field and spend your vacation in these gloriously pleasant mountains.

Come to the Ruidoso Encampment July 11 to 18, 1931.

Brother C. E. Welch, of Osceola, Ark., is helping in a meeting at Pleasant Hill in Simpson county.

Brother W. H. Patton writes to say that his telegram to the Convention at Newton was misunderstood. He did not mean to say that if the Orphanage stays in Jackson that he would be personally responsible for the erection of an isolation building, but that he would use his influence to that end. He would be glad to give it, but heavy losses by fire in the past few years make this impossible. The friends of prohibition would do well to put up the building in honor of brother Patton, who has given his life to prohibition and the orphans.

It was my very great pleasure to be with Rev. John Thompson, of Clara, Mississippi, in a revival at Mt. Zion Church near Waynesboro the week following the 2nd Sunday in July. The attendance was good at every service, and the Lord added nineteen to the church. This is the second time I have been with Pastor Thompson and his good people at Mt. Zion, having been with them in a revival last summer. It was a happy privilege to be with this good pastor and his good people who follow him as he very wisely leads them.

Because of the going of the large saw mill from Chicora Brother Thompson will have a Sunday to give to some other church, and any church would be very fortunate in securing the services of this good man of God as their pastor.

—T. B. McPheeters.



## Housetop and Inner Chamber

Mercer University, Macon, Ga., celebrates its centennial in 1933.

A. W. Weaver resigns at Jonesboro, Ark., to accept a call to Greenville, Texas.

Mrs. J. P. Neill, wife of the Baptist pastor at Lambert, is in the Baptist Hospital in Memphis.

Colonel A. W. W. Adcock, the new U. S. Prohibition Commissioner, is a member of the Methodist Church.

If you live right the man who cuts the Epitaph on your tombstone will not have to lie to make the epitaph look respectable.—White.

The church at Wesson has called Rev. E. B. Shivers and he is already on the field. He was a student in the Baptist Bible Institute.

The treaty agreed upon some time ago in London for limitation of naval armament passed the Senate this week by a vote of 58 to 9.

Pastor George P. White, of Hazlehurst is enjoying a vacation which he spends mostly in helping other churches in their revival meetings.

Rev. Lee B. Spencer has resigned as pastor at Cherokee, Okla., effective Aug. 1. The Baptist Messenger speaks well of his work in the State.

Northern Baptists gave to missions \$5,210,000 during the year closing April 30, which was an increase of \$45,000 over the previous year.

Brother D. A. Hogan of Hattiesburg has accepted a call to Purvis, succeeding Rev. E. T. Mobberly. Brother Hogan has been a student in the Baptist Bible Institute.

The doctors and scientific experts decided that two babies had been swapped in a hospital in Chicago but the parents said they didn't believe it and kept the babies they had in possession.

Secretary E. D. Solomon, of Shreveport, paid our office a pleasant visit last Friday. He says the mission cause in Louisiana is in better condition than last year despite the financial depression.

One of the most destructive earthquakes in the history of Europe last week took a toll of 3,000 lives in South Central Italy, and rendered 5,000 homeless. There is fear of pestilence following the earthquake.

Last week Dr. B. H. Lovelace assisted Pastor Meadows in a meeting at Springfield church, Scott county. This church is not large numerically, but it has sent out a good bunch of preachers.

Rev. A. L. Ingram and wife have been spending the summer at the University of Mississippi. Mrs. Ingram has just been given the Master of Arts degree. Brother Ingram has not been in vigorous health of late.

Brother A. W. Talbert succeeds Rev. Wayne Alliston as pastor at Pearson for one-fourth time. He is pastor also at Johnson Station, having been recently ordained by Davis-Memorial Church, Jackson.

Iowa Democrats were divided on the prohibition issue and their State Convention adopted a compromise plank in which they ask for a new definition of intoxicating liquors and a referendum vote to determine the will of the people.

Two weeks ago request was made in the Record for 100 brethren to say in one sentence what is needed to have a good meeting of the district association. One response has come. Dr. A. C. Watkins writes: "Go to the association in the name of Jesus. Whatsoever ye do, do all to the glory of God". We are waiting for the other 99.

Rev. F. Q. Crockett, recently pastor at Tunica, will take charge of the Bible Department in Mayfield College at Marble Hill, Mo. He received the degree of Master of Arts recently at the University of Mississippi.

Pastor R. B. Patterson has resigned the care of Davis Memorial Church in Jackson to accept a call to Calhoun City. He has done a splendid work in Jackson and the church at Calhoun City is to be congratulated. He begins work there Sept. 1.

Somebody has well said that if some person should be seen trampling purposely on the national flag, he would be summarily dealt with. But what about the man who tramples on any provision of the Constitution? What does the flag stand for?

With a population of 6,053,562 Sweden has a prison population of only 1,935. Several prisons in Sweden have recently been closed for lack of prisoners. Many Swedish towns have no jails and no police officers. Homes are often built without locks on the doors or bolts on the windows.—Ex.

Missouri Baptists have a Home for Old People which receives one per cent of the program income. This home for some time published a little paper but now finds it more economical and effective to use a page in The Word and Way, paying for it at regular advertising rates.

Will those who have the arranging of the program at district associations please arrange for the paper to have thirty minutes for discussion early in the session, and will the Moderator please appoint someone to take subscriptions. It is important that this subject shall come early.

Iceland has about the same area as Mississippi, with 100,000 population, and is said to have no illiteracy no poverty and no great wealth.

Brother Cooper, of Morton, celebrates his eighty-eighth birthday on the 18th of August. How rich in Christian experience! How blessed of the Lord through the years. Many members of the family scattered abroad will gather to rejoice together.

Rev. Osmar Jacobs, Syrian evangelist, is conducting open air evangelistic services in South Jackson every night, and reports large crowds and growing interest. Brother Jacobs was converted at Vicksburg, was sent out by the Bowmar Ave. Church, attended the Baptist Bible Institute, has been in Texas for the past five years. The meeting will probably run for three weeks.

Brother W. R. Cooper, of Drew, assisted Pastor B. A. McCullough in a good meeting at Harrisville, Simpson County last week. Seventeen were added to the church, twelve by baptism. Brethren Cooper and McCullough were baptized at the same time thirty-six years ago into Springfield church, Scott county by brother T. J. Wiley at the close of a meeting in which brother W. P. Chapman assisted.

In a letter to his church in Dallas Dr. Geo. W. Truett writes from Brazil: God is graciously blessing my humble testimony through this interpreter, to the salvation of souls. I am preaching twice daily—in the morning in the Baptist College and in the evening in the First Baptist Church. Sunday I preached three times, and some 20 souls publicly confessed Christ as their Savior. At every service they are confessing Christ—fully 20 at the service this morning (Tuesday). My gratitude is inexpressible that the people can be won to Jesus, even through the medium of an interpreter. It is the most difficult way of speaking possible. I speak one sentence and at once the interpreter puts it into the language of the people here. Such method calls for intense concentration.

Dr. C. B. Waller, of Second Church, Little Rock, will supply for Tabernacle Church, Atlanta, during August.

O. O. Davis has resigned at Ponchatoula, La., and his address, for a while, is Texarkana, Ark., R. 1.

Dr. W. D. Powell assisted in a meeting at Madison July 20-27. He was born here 74 years ago and the people were glad to have him back for a meeting. Dr. Powell is field representative for the Foreign Mission Board and specializes in dedicating church buildings, having already over 700 on his list.

We have this week additional Sunday School lesson helps for Aug. 3, and expect to have these for all of August. They are prepared by Rev. L. D. Posey, of Itta Bena. His son S. G. Posey, of Coliseum Place Church in New Orleans regularly broadcasts the lesson every Saturday night, and while he is on his vacation the lesson exposition is supplied by his father. It is thought that from three to five thousand people listen in to get these lessons.

Brother G. S. Jenkins helped pastor J. O. Buckley in a meeting at Carson. He says it was an ideal meeting in which the atmosphere made it easy to preach. There were ten received for baptism and some others by letter. On the last night the people were rejoiced in seeing a man over 50 years old coming on profession of faith. Brother Jenkins says that in his meeting at Lucedale brother Tom Doty rendered splendid service as song leader.

The minutes of Rankin county Association show an enrollment of 28 churches, with five of the pastors living in the county. There are fifteen ordained preachers holding church memberships in the county. There are 3398 church members. There were 158 baptisms during the past year. The contributions to missions were \$2,632.86. The church making the largest contribution was Steens Creek at Florence. Then come Pelahatchie, Brandon and Clear Creek.

Dr. Len G. Broughton writes of his resigning at Tabernacle Church, Atlanta, with purpose to devote himself to evangelistic work and Bible conferences. In nine months 198 have been received into the church, 85 of them by baptism. He supplies for five Sundays in August at First Church, New York City. Beginning Sept. 10 his work is arranged for till Christmas. He proposes to hold meetings to include three Sundays. His address will be 34 Twelfth St., N. W., Atlanta, Ga.

Brother N. T. Tull, of the Baptist Bible Institute, says, "It is my humble opinion that our Baptist institutions would be getting all the money they need if the Baptist people would only read the denominational papers." And he proves it by citing the case of an old lady in the confederate home at Beauvoir who writes: "I have read in The Baptist Record what is needed for the Baptist Bible Institute. I am sending my mite, \$5.00. I have read, I think, that there are four million Baptists in the South. If each one would send one dollar, wouldn't that help out? I am not expecting receipt or thanks. It is my duty."

In Peiping, China, a vast store of historical and artistic treasures, collected during many centuries by the rulers of the Chinese, will soon be open to scholars, tourists and the public generally. The collection includes an encyclopedia of 5,000 volumes and more than a million other books; 8,000 paintings, 6,000 porcelain pieces, 100,000 pieces of jade; also maps, edicts, charters and seals of gold. Some of the palatial dwellings of the emperors will be used to house these relics and other buildings will be erected to complete what will be a great museum. Those who can should visit this treasure-house and other interesting places as well. The value of travel, properly pursued, is incalculable. It develops the faculty of appreciation and gives that sense of proportion which marks the man of balance and true education.—Ex.



## Editorials

### CARRY ON

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A few weeks ago mention was made in these columns of the book of Acts as a church manual and the purpose to follow it up with a more detailed exhibition of these characteristics of the book. Today we are thinking of the first chapter and what led the disciples to carry on after the death and ascension of Jesus.

We might have expected confusion and disappointment after the apparent frustration of all their plans and their hopes. Their leader was gone, the one on whom they had depended for counsel and guidance as to the whole plan of their lives and work. "I will smite the shepherd and the sheep shall be scattered," had been absolutely fulfilled. But "I will go before you (as a shepherd) into Galilee" had also been fulfilled. The disciples were in danger of breaking up and the whole enterprise was in jeopardy, from the human standpoint. Peter had announced his purpose to go back to his business of fishing, from which Jesus had taken him to make him a fisher of men.

But here in the first chapter of Acts we have the account of how the disciples were held together. And it is instructive as our manual, to show us what holds the people of God together today, welds them into a church and sets them to their task. In this chapter you will see what led them to carry on.

Back of all was the common experience of the past three years with Jesus. These years had changed the whole course of their thinking and gave them a new outlook on life. They saw the world and life now from Jesus point of view. This common experience made possible a perpetual unity.

The appearances of Jesus after his resurrection, made only to the disciples, confirmed their faith in him. If there had been any disposition to waver and scatter, these appearances of Jesus made mostly to the disciples in groups, through a period of forty days, in different places and under conditions which gave assurance of his being alive, beyond all doubt, bound them together anew. It will help any group of Christians to carry on worthily if they will oft recount their experiences with Jesus.

The nature of Jesus teaching during these forty days tended to steady their purpose and hold them together. During this time he was "speaking the things concerning the kingdom of God." His purpose had in no way been changed. The kingdom about which John and Jesus had preached was to be established. The nature of it must be made known to the disciples and the responsibility laid upon them for its coming.

He also insisted on their remaining together at Jerusalem. He had previously told them about the coming of the Holy Spirit. The time is now ripe for his coming, and they are not to leave Jerusalem till the Spirit has come upon them. Faith in the Master, hope of the Spirit and love to one another bound them together.

There was a sense of separation from all others also which contributed to their unity. They had nothing in common now with the world outside. Indeed the world showed nothing but hostility to them, and they clustered together like children afraid. The eleven apostles were there and Jesus' mother and brothers had joined them and a hundred others. About all they could do was to wait and to pray. They felt the need of prayer now. They knew not what else to do. A mighty good item in any church manual.

There was one thing they could do, which needed to be done. And it indicated more than all else their purpose to carry on. Judas had fallen out. He was gone to his own place. They begin now to see the purpose of God and the fulfillment of the scripture. But the work must go on. And every man is needed in his place. There

must be no breach in their ranks and no falling down in the Master's plans. It needed only a suggestion from Peter, and a scripture quotation to justify the action and direct their course. And the thing was done. And the lot fell on Matthias. The disciples saw that the whole work of the kingdom was before them. There was no turning back and no hesitation. They were waiting for the promise, but they were getting ready to carry out the commission.

"Of the men that have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto the day he was received up from us, of these must one become a witness with us of his resurrection." The thing that holds the believers together is the purpose to carry on.

—BR—

### AUTHORITY IN RELIGION

This is not to trespass on any ground that has been previously covered by others; nor do we mean to be prevented from discussing so vital a matter by the fact that others have discussed it before. We hope still others will yet keep up the discussion. At least one good book has been written on this subject; at least what we could understand of it is good; and the rest may be so far as we know.

We always like a good text to begin with, for it serves as a beacon light for all if we can keep in seeing distance of it. And sometimes people get a blessing out of the text who don't get much out of the sermon. The text for this subject of Authority in Religion is, "He Is Lord Of All." You will recall that it is given as a sort of parenthesis in Peter's sermon to Cornelius and the people gathered in his house. It is in parenthesis, not because it was less important than the rest which Peter said, but because it was assumed as the foundation for all that he said and as that which gave value and significance to all the rest.

That is the first thing, therefore, which we wish to say, namely that authority, external and absolute authority is the sole foundation for all religion of whatsoever sort. The effort today to destroy authority in religion is not an effort to modify religious views; it is not an effort to change the basis of religion; not an effort to make religion more rational and acceptable to the modern man; it is in effect and fact an effort to destroy religion; to eradicate religion from the life of the individual and of the race. It is the effort to substitute a man devised philosophy for an authoritative religious control which man recognizes and accepts as coming from outside himself.

And when we say that the basis of religion is the recognition of external authority, we are not referring to the Christian religion, but to any and all religions; of the man in central Africa, the original races of America or Australia, the masses of China and India, the wandering tribes of the deserts or highlands. The cultured races of the past in Egypt, Greece, Babylon, Nineveh and everywhere else, and of all times. The fundamental of religion is the recognition of authoritative control of some person or forces without and above them, independent of them, but who or which are more or less responsive to appeals from them, and whose attitude toward them is determined by their behavior.

This authority may be more or less recognized as personal; may be called fate or fetish or hoodoo, Jupiter or Jehovah. But the essential thing in all religion is the recognition of authority and control in someone who is not responsible to us and to whom we are responsible. Religion is responsiveness to this authority and an effort to induce this authority to be responsive to us. This is the reason for fear or awe. The cause for sacrifice, prayer, effort at reconciliation, the desire to get and keep on good terms with this controlling power and authority.

The knowledge or conception of this authority may be very elementary and crude. It may be very inadequate and often perverted. But the essence of religion is the recognition and acknowledgement of the fact of the authority. We say again this is the common property of all religions,

good or bad. It is the basis of the best and completest religion. And without it, religion of any sort is an impossibility. This statement may seem commonplace and insignificant, but we repeat it for emphasis, because in the light of present day efforts to shift authority in religion from anybody or anything outside of man, to his own rational and moral processes, this truth becomes of vital significance. And the denial of it or ignoring of it undermines the whole religious structure the world over. Religion is based essentially on external authority.

To be sure there are people who will say that this has been true in the past, but cannot be true in the future. That the modern man, of the scientific spirit can no longer accept any authority imposed from without, but must be his own authority. That he must make his own religious conceptions and principles in his own little philosophical factory. There is a place for reason in religion, a great and important place. But its place is as discoverer of the true nature of the authority that is over us, and not the substitution of something which he has produced. To deny external authority is to shut ones eyes to the primal facts of religion and of all the common sense of mankind; and to facts with which our limitations bring us face to face every day of our lives and especially in the moment of death.

Now religion is true and valuable according to the correctness of our views as to the nature of this authority, and the fulness of our acceptance of it. It is a popular saying today that "religion is a life." This is said to distinguish it from a creed, or a form of worship or a statement of principles. Yes, religion is a life, in a better sense than those who say this are aware. Jesus said, "This is eternal life to know thee the only true God, and Jesus Christ whom thou didst send." Here indeed is a life, but it is a life begun and continued and consummated by a true knowledge of God. Theology is a word in some places in disrepute. But theology is simply what you know about God. And the less you know about him, of course the less theology you have. And the less you know about him, the less life you have and the less of the life you will live.

But we are here speaking about the value of religion being in proportion to the accuracy and fulness of our knowledge of and acceptance of this authority over us. The religion of Moses is far and away above the religion of Ancient Egypt or modern Africa because he heard and heeded the voice of God, and received a glorious revelation of Him at Sinai. The true religion finds and comes into contact with the author of our being and of all things. It is a submission to the control of the great God and Savior. It is the revelation of the will of God and the recognition of it on the part of man. It is the re-establishment of the proper controls in the life of man and of the race. For this reason the Old Testament and the religion of the Old Testament are commonly spoken of as "The Law." It consisted of commands and prohibitions, and of such instruction as would make obedience to the commands possible and practicable. It was the establishment of rightful authority, for vague authority or improper control. In other words it was the true religion taking the place of the false religion.

In this essential respect the New Testament and the religion of the New Testament are not different. It is God's plan of establishing his authority in the hearts of men and in all the world, in a way that the old Testament religion had only done in part, and being only in part had failed. Paul said, "What the law could not do in that it was weak through the flesh, God sending His Son in the likeness of sinful flesh and for sin, condemned sin in the flesh that the ordinance of the law might be fulfilled in us." Jesus said, "I came not to destroy the law but to fulfill it." And when the gospel was first preached it was with the announcement that the kingdom of God was at hand. That is, that now, at last, the authority of God was to be established. It is the same everywhere and always: the essential thing



in religion is the recognition of authority. The consummation of it is announced in Revelation: "Now is the kingdom of the world become the kingdom of our Lord and of his Christ." Heaven is the perfection of this plan to restore the authority of God.

#### BAPTISTS AND AUTHORITY

The Question of Authority in Religion is one of vital concern to Baptists. Or to put it another way, Baptists are thoroughly consistent in the recognition of outward authority in religion. We do not believe it to be boasting nor at variance with the truth to say that they are the only body of people who have hitherto been entirely consistent in this matter. Bear in mind that we have said that authority is the basis of any and all religion, true or false. The finding of the proper authority constitutes the true religion, and distinguishes it from the false. The establishing and perfecting this authority is the real business of religion. Its work is only done when this is done. Now conformity to authority, faithful allegiance to it, is the mission and glory of Baptists.

If there is to be any final authority it must be expressed in such way as to be beyond the possibility of change. It must be in such form as to make it possible of universal recognition, and the source to which we may come for final appeal. God did not leave his will to be discovered anew from generation to generation. Indeed he did not leave it to be discovered by any generation, nor any race, nor any man. "For no prophecy ever came by the will of man. But men spake from God, being moved by the Holy Spirit. No prophecy of Scripture is of private interpretation." Here the authority of God is expressed in the Book he has given us. Jesus said that no scripture can be broken. And that one jot or title of it shall not pass away. In this Book is found all that is needed for our guidance here and our salvation forever. It is God's revealed will, the only and final authority.

A Baptist is one who accepts it without question or argument. It is ours to "receive with meekness the implanted word." Obedience to it is to have precedence over our own wills, over all the customs and prejudices of men. The will of God comes before family ties, social obligations or the pressure of majorities, or the clamorous voices of the populace.

Does some one ask if this is not true of many other denominations as well? It is until the test of practical obedience is presented. Theoretically others honor the Bible as the revelation of the will of God. But at the time for applying it in practice, they and the Bible part company. There are few who will declare today that the Bible authorizes sprinkling for baptism; or that there is any clear case of infant baptism in the Bible. Their refuge in such cases is to say something about baptism being non essential or unimportant. This is another way of saying to God, "I know what you say, but I don't think that what you say is of any importance."

The same attitude is manifest when it comes to the observance of the Lord's supper, or to the form of church government. Here personal feeling or prejudice supplants the teaching of the authoritative word of God. Or human wisdom is set up instead of the wisdom of God. The only safe position for any Christian is to accept absolutely the authority of God as revealed in His word. This is the foundation of all religion and the glory of the Christian religion.

The Alabama Baptist defends the use of the phrase "you all" by Southern people by quoting many passages of scripture where this expression occurs. Which reminds us that in the days of our youth a good lady in Indiana sought to stop us from using "carry" in the phrase "carry a horse to water." She insisted that nobody could carry a horse. And when the Bible was opened, and from the King James version we read that "Jacob carried all his cattle," she was even then hardly half convinced. Carry does not always mean "tote."

#### WAKING THE FOLKS AT CHURCH

Mark, in his gospel, tells us that when Jesus changed his residence from Nazareth to Capernaum he did not change his habit of going to the place of worship on the Sabbath. Indeed the move seems to have been the occasion for his beginning a more active ministry than before. He lost no time finding the synagogue and didn't wait for somebody to hunt him up, and drag him in, nor persuade him to come. Mark says, "Straightway he entered."

He not only went, but he took part in the worship; he "entered into the synagogue and taught." And this he did not in any formal or perfunctory manner, but "he taught them as having authority." The drowsy, selfcomplacent members of the congregation opened their eyes and their ears. This was different. This was a young man; he was a new comer; he was not registered as a rabbi from the schools; he was from the provincial little village of Nazareth. Why should he speak with such an accent of authority? But he did and there was a reason. Like his own countrymen at Nazareth about whom Matthew and Luke tell us in another service at the synagogue, "They were astonished."

And well they might be, for there was a quiet assurance about him which showed that he knew what he was talking about. He had a message, a commission, and he was fulfilling it. He was one under authority. He delivered his message as a courier from Headquarters speaks. He expected to be obeyed. His word was with power. There was no turning a deaf ear to it. There was no way to ignore it. It simply had to be heard.

Doubtless you have heard preaching like that. It fell on a drowsy congregation like a fresh breeze from the mountains. People sat up and gave heed. They were stirred out of their months of easy going church habits. A prophet was among them, a voice from God. One was speaking who believed his message, who had it direct from God. Here is a man to whom the gospel is life and death. And the issue of the day's work means heaven or hell for all eternity. People know this voice of authority when they hear it.

But it didn't end with this. There was a man present that day who was a demoniac. That sort of people do go to church. He might have been a member of the synagogue and a regular attendant; or he may have just dropped in. The ordinary service and teaching and preaching had never disturbed him. He could sit forever in the usual formal service and never be made to cry out. Indeed the ordinary service was never intended to disturb him. The folks were satisfied if he did not make a disturbance. Maybe he was a contributor to the current expense fund. There was a disposition among the folks to let well enough alone. Or maybe they thought his case was hopeless; and the best thing to do was to let him alone. To disturb him by too pointed references to sin might start something, and then there would be the mischief to pay.

But today there was a new voice in the pulpit. We are not told what was the subject of the sermon; nor anything about its contents. We are simply told that he taught them as having authority and not as their scribes." This gripped him, and roused him. It awakened the demon in him. It was an "unclean spirit." There was something low and dirty and mean. He was besotted in lust or some such sin. The words went to his heart like a knife. The keen edge of the rapier had never reached his heart before. He "cried out." It was the voice of pain and of fear. It was at once a protest and a proclamation of his knowledge of who the speaker is. "Thou art the Holy One of God." The struggle was on. You could see it in his face and hear it in the tone of his voice.

There was a commotion in church that morning. O blessed disturbance! God send us more and more of them. God help us so to preach and teach that the complacent, dead respectability of our churches shall be broken up, destroyed.

Of course Jesus did not leave him alone with

his struggle. He was there to help him, and he did. "Hold thy peace and come out of him." It is still the voice of authority. Not without a struggle he came out. Yes, convulsing him and crying out he came out of him. The messengers of Jesus are commissioned to speak with authority. Every preacher ought to have the people praying for him, as Paul said, "that in it (the gospel) I may speak boldly, as I ought to speak."

#### WHAT SHALL WE DO?

(J. P. Williams)

Two special sessions of the Convention in one year! It shows unusual interest. Clarke College and the Baptist Orphanage are the centers of interest. As to Clarke College, it has done a great work and a large majority of our Baptist people wanted it to continue. But, financial conditions seemed to make that impossible. Hence, the decision of the Jackson Convention to close the school. The Taylor resolutions at Newton provided a scheme by which it can be financed. We can do it if we will!

As for the Orphanage, no sane person has ever doubted that it will be cared for, whether at Jackson, Newton or elsewhere. As one who voted with the majority at Jackson and with the minority at Newton till the former instructions were wrecked, then accepting the Taylor resolutions as the best way out, I now ask: What shall we do?

Bro. Lee, in the Record of July 24, seems to make out his case. And whether you agree with him or not, everybody knows he is one of God's anointed. Blessings on his head and heart! But the brethren of a different way of thinking are true men of God, seeking what they believe to be the interests of the Master's Kingdom. If in their zeal for righteousness, they seemed to strain the point of equity, we hasten to extend to them the same charitable consideration we would desire of them. What seems best to do now?

As this scribe sees it, it is for the Education Commission to proceed with the issuance of bonds as ordered by the Newton Convention, and request the Executive Committee of the State Board to secure as promptly as possible the authorized loan to settle the Clarke College debt, and thereby discharge a pressing obligation. The payment of this debt is vital, and would go further to hold the denomination intact than any other one thing. And if this agitation shall awaken our Baptist people to the importance of Christian Education and the necessity for an adequate support, it will have been worth while. I can but believe that the friends of Clarke College will see that it has a fair chance to make good in the future. But if we continue to mark time till the next Convention and have this matter up for renewed discussion, it will severely try our denominational cooperation and our democratic government.

As to the Orphanage, it certainly is time the permanent location be settled, and a building program outlined. It can exist right where it is, and if it remains there I shall do my bit for its support as heretofore. But I can but believe the good sense of the Orphanage Board will prompt them to seek a new location, if only further from the city, and lay out a site and building program adequate to serve the best interests of these entrusted orphans that we all so much love. And if they have not the authority to adopt these plans, have them ready to submit to the Convention in November.

Brethren, beloved, I have written these suggestions without consultation with anybody. They are just my sentiments. And if everybody does not fall right in with my way of thinking, I will love you still in spite of your faults. Seriously, brethren, let's pray ourselves together and go on with the King's business. "The grace of our Lord Jesus Christ be with you all. Amen."

These tree sitting gumps who spend days astride a limb ought to have the limb applied to another part of their anatomy and sent to the church to see how long they can sit still. Wanted: parents with ordinary brains.



### IS CANADA CONTROLLING LIQUOR? N. S. Jackson, Superintendent, Anti-Saloon League

Dr. Nicholas Murray Butler, President of Columbia University, a leader in the anti-prohibition fight, regarding the Canadian plan, says:

"In the Province of Quebec—where a sensible moral attempt has been made to deal with the liquor problem, there are no saloons and no liquor traffic.

"They have found a democratic and an ethical solution and one consonant with common sense, with civil liberty and with free institutions."

In reality, the government gave free rein to brewers to increase, by all possible means, the consumption of beer. Trade is stimulated by lavish entertainments. Receptions are given to institutions and classes, whose good will and patronage is thought worth cultivating. Receptions have been given to students attending McGill University, followed by one to Labor Unions, and another to Commercial Travellers. The Frontenac Breweries had a half-page advertisement in the daily papers, from which the following quotations will be illuminating to misguided Americans who believe that Canada has the best system of dealing with the liquor evil. Note: "Come to the Brewery! Great Public Ale Test. Ladies Especially invited. We respect their judgment—we want their opinion. Great batteries of tanks full to overflowing with Frontenac Export—will be there. One Quart Bottle of Frontenac Export Ale to every visitor to take home."

The editor of the "Crow's Nest" page of the Montreal Witness, describes, in part, this free beer debauchery, as follows:

"We went on the third night of the debauchery, reaching the brewery a little after eight o'clock.

"The street for a block was filled with people. While hundreds struggled to get on the long narrow platforms which led to the entrance door, others watched the moving pictures that were thrown upon a screen on the front wall.

"Thirty policemen, we were told, were on duty. Some were inside the brewery, and when not refreshing themselves, were helping to keep the guests in line. Others of them stood outside on high platforms, shouting, gesticulating, threatening and beating back the over-zealous. Now and then they would reach down and lift up some bedraggled bit of femininity out of the swirling human mass and start her for the door. Buttons were shed by the scores; purses were lost, and hat bonnets crushed beyond redemption. Drink! Some men—and women too—emptied four and five glasses in as many minutes. We watched—the steady stream of old and young, men and women, boys and girls. There were special booths for the ladies and their escorts. We saw mothers urging their daughters of fifteen to take just one glass.

"One policeman told us that on the night previous there were several drunken women. It was pitifully sad to see young beardless boys, with their younger sweethearts clinging to their arm, being led by a brewery attendant to a booth. It is no exaggeration to say that there were hundreds visibly more or less, under the influence of the liquor of which they had partaken. Bleary-eyed, stupid, befuddled, staggering, they passed into another room where each received as a parting gift a quart bottle of ale. Special attention was shown the ladies. Several left the building each with two or three bottles.

"At ten o'clock we left the brewery. Men were reeling to and fro along the sidewalk. Some could not stand or walk and were sitting huddled up in drunken discomfort.

"Thus ended a night of sickening beastliness!"

James Eads How died "partly of Starvation" at Staunton, Virginia, last week, leaving an estate said to be worth \$500,000. He was known as the "millionaire hobo" and made a specialty of befriending tramps. The body was borne by hired pall bearers to and from a Unitarian church in Washington, then cremated.

### DIRECTOR HODGE AND HIS PLANS FOR CHURCH FINANCE

By P. E. Burroughs, Secretary  
Church Administration Department  
Baptist Sunday School Board  
Nashville, Tennessee

It has been most interesting to follow the articles of Director G. C. Hodge as he has unfolded and interpreted the principles underlying church finance. He is bringing the Baptists of Mississippi and the Baptists of the South as well under distinct obligation as he discusses with sense and cogency these vital questions.

Briefly, his contention is for a unified and unifying system in the finance methods of our churches. He pleads for one church treasury, with one appeal, one offering and asks that out of this one treasury the church shall meet all local expenses, those of the Sunday School, the B. Y. P. U., the W. M. U. and the Brotherhood. Thus he would avoid competing and distracting appeals. In a word, Director Hodge would have the churches utilize their several units to aid in their financial plans instead of permitting them each to go its own independent way, make its own appeals and compete with the church budget.

There is nothing essentially new or novel in the ideas which the Stewardship Director is advocating. These plans began to be agitated many years ago in Mississippi when Dr. J. B. Lawrence was Secretary of Missions. They have been advocated rather extensively in the states west of the Great River. They are now used in Dr. G. W. Truett's church in Dallas, Texas, and I am informed, in practically all the forward-looking churches in Texas. The pastor of the First Baptist Church in Waco tells me that probably every church in that great Baptist center is using the method. Churches in all the states have introduced the system and are using it with satisfaction.

While Director Hodge is building on well-trying foundations he must be accorded the distinction of presenting the method in question with vigor and entire sanity. His arguments are convincing and his discussions are clear and helpful.

The system advocated must eventually win its way among our churches. It is inherently sound. It is based on essential fundamental principles. It brings results. It has the approval of multitudes of careful church leaders. It is advocated by the church efficiency departments in all of our theological seminaries. It has the approval of all the promotional departments of the Sunday School Board.

If this system is to be installed next Fall, now is the time to begin the needed preparation. Happily the literature is now abundant. Both leaflets and books discussing all phases of the proposed method are available. Since Mississippi has pioneered along this line, why should not the Mississippi churches "make it unanimous" and thus challenge the churches in all parts of the land to come out of the wilderness into the promised land of approved church finance?

### NOTICE OF A PROPOSED CHANGE IN THE CONSTITUTION OF THE BAPTIST STATE CONVENTION

At the regular meeting of the Baptist State Convention in Water Valley I shall move to amend Article 8 of the Constitution so as to make it read as follows:

The Convention shall meet annually at such time and place as the Convention may from time to time determine.

The President may with the advice of the other officers call a special meeting of the Convention or change the time and place of the annual meeting provided however that in calling special meetings the President shall state the purpose of the call and no matters shall be considered in special meetings other than those specified in the call.

The part in bold type is the part to be added. Of course it is generally understood that no matters are to be considered in special meetings except those mentioned in the call, but the Constitution does not specifically say so.—J. W. Lee.

### A COMMERCIALIZED MINISTRY (By J. A. Lee)

From some things I have seen lately in your columns and an article by Dr. W. O. Carver, in the last Record, has provoked me to undertake to write using the words: "A Commercialized Ministry" as my subject, and as this is strictly a commercial age, I am confronted at once with the difficulty of my task.

It is well enough, I think, to look well to the financial side of life but when the preacher makes the financial the dominating thing in his ministry it is high time for him to change jobs, and the sooner he does the better for himself, the cause of Christ and for the folks. Now my idea of one called of the Lord to preach is this: he feels deeply and conclusively, that preaching is his life work and he will not be satisfied at anything else;—yes he feels: "Woe is me if I preach not the gospel".

One claiming to be called of God to preach and attends college as a ministerial student and obtains his diploma, then spends his life in a school room, or as a professor in some college, to my way of thinking he has missed his calling and is Commercializing The Ministry.

Well, some one says, how is this commercializing the ministry? My answer is this: the school room or professorship offers a better salary and is paid more promptly than the average church pays, and then too he can run out on Sunday and preach to some country, or small town, churches, thus adding a few more dollars to his already good salary, and in many cases he breaks into some field that might be occupied by some one of the Lord's called pastors and who feels—"woe" is me if I preach not the gospel." the one who does this, it seems to me, is afraid to trust the Lord and the churches for a support, and so he becomes willing to "Commercialize The Ministry". He teaches for a support and preaches the gospel as a matter of pastime.

Bro. A. is located in the First Church of B. and everything is moving along nicely; good congregations, prayer meeting well attended, S. S. growing by leaps and bounds and perfect harmony prevails and everybody satisfied. Now this I claim is an ideal situation and should not be broken up, but just here Bro. A. gets an invitation to visit another field with a view to being called as pastor; he accepts the invitation, and preaches for the church inviting him, and the church is pleased with his efforts and extends a call, promising him several hundred dollars more than his present field is paying, and he returns to his very dear people, the ones over which the Lord placed him some sixteen months ago, and tells them of the call and also tells them he feels the Lord's hand is in it and that he cannot afford not to accept. Yes, the Lord sent him to his present field, and everything is moving smoothly and in a very prosperous condition, all the members satisfied with his work and want him to remain on the field; he contends for the change and the church is grieved and discouraged. The change is made and he moves to Church No. 2, and strikes the town with a side-swipe and carries everything before him, and in a few weeks here comes an article for the Record telling what great things he is accomplishing in this new field, and he also puts in a few words about the field he has just left and even says he almost envies the brother whose good fortune it is to be called to this splendid church. Now, my brother, you stop a minute and answer me this question: If Field No. 1 is so fine and the Lord placed you over it a short while back, and everything is running so nicely, and you envy the brother who is to occupy it, why are you changing? Are you not afraid to break up such a condition as this? Are you not trifling with the Lord's business? I feel that you are, and is it not a fact that if the church had not offered you a few hundred dollars more the change would not have been made?

Now, from what you have said about the situation as to both fields, there seems to be just one



answer to this question, i. e., the few hundred dollars had much to do with the change, and in this we have a concrete example of "Commercializing The Ministry".

My idea of this matter is this: Money matters should be the last thing to move a preacher from one church to another. I know that money matters must be looked after and are necessary to our well being and must be looked after, but not to the detriment of the Lord's work.

There is just one condition in which money is involved that should move a pastor, namely: If the preacher does not know the value of a dollar and allows his credit to become a question of doubt in the minds of the business world and he cannot meet his financial obligations, then he should pray the Lord to give him another field and he and his should be willing to live on bread and water till all is paid, then he should determine to live within his salary, for the preacher's credit is his greatest asset in the business world and when he loses that he is in a very bad shape. Dr. W. O. Carver in discussing the why so many of our preachers are without work, gave the following as a chief reason: "Incompetency". This he said was from an educational standpoint and you will allow me to agree with Dr. Carver in this and I will say, I believe the habit of commercializing the ministry is also a very potent factor as to why so many are out of work. When the preacher allows money matters to become such a dominating fact in his life he then begins to step aside into other things to supplement his salary and soon the other things become the dominating thing in the matter of his support and he says—in actions, if not in words—Well, I cannot make a living for my family in the pastorate; so he quits and becomes a business man.

Now what would you call this if it is not a "Commercialized Ministry"? and thus it soon roots him out of the pastorate.

Now I feel that some will differ from me in this matter, and if so, just allow me to say: What I have written I have written and will not attempt to answer any article that may be written in answer to this and will ask that we remember what Abraham said to Lot, "And Abraham said unto Lot, let there be no strife, I pray thee between me and thee, and between my herdmen for we be brethren." Gen. 13:8.

—BR—

#### TRUTH VICTORIOUS

—o—

Truth is the victor in the end;  
Though evil with it may contend,  
It's power will at last transcend.

Truth is the victor over time,  
Forever rising calm, sublime,  
While Babylons sink in sin's slime.

Truth is the victor over all;  
It lasts while empires rise and fall—  
Till crumbles this terrestrial ball.

Truth is the victor over wrong;  
It masters error's forces strong,  
And conquers fear with love's brave song.

Truth is the victor over hate,  
Annihilating, soon or late,  
All who oppose, however great.

Truth is the victor over strife;  
Though flaming war on earth is rife,  
There comes the dawn of ampler life.

Truth is the victor over death,  
"Take courage and fear not," it saith,  
And gives to all its vital breath.

—Clyde Edwin Tuck.

Jefferson City, Mo.

—BR—

The 1930 population of the State of Mississippi is fixed unofficially at 2,011,38, an increase of 220,770 or 12.3 per cent over the 1920 population of 1,790,618 on a compilation prepared by the Associated Press from reports of district census supervisors.

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

### HOW THE PLAN OF USING THE SUNDAY SCHOOL ORGANIZATION IN HELPING THE CHURCHES FINANCE THE KINGDOM DIFFERS FROM THE PLAN THAT IS COMMONLY USED

(Continued from last week)

#### 7. IT PROVIDES FOR UNITY OF APPEAL.

"The financial appeal made to the membership should be a church appeal, and not a Sunday School, B. Y. P. U., W. M. U., or some Young People's or Adult class effort,—a most unfortunate practice our churches have drifted into. In looking to these organizations for raising funds, their true purpose is sadly dissipated, the attention of the members diverted and practices encouraged that many of our pastors and Sunday School leaders are seeking to eliminate. The purpose of one of these organizations is to teach the Bible, another to train in church membership, and another to teach missions. The plain duty of all of them is to teach stewardship of money and point their members to the church budget to which all gifts to all objects should go, rather than turning their organizations into money-raising and disbursing agencies. Often members have made generous pledges to the church budget, and at the meetings of these organizations they are embarrassed by continual and insistent demands that magnify such agencies rather than the church. Our churches should protect their members by assuming the control of these organizations, withdrawing the financial appeal from them, and defining their functions.

"One church recently assigned a quota of the building indebtedness to its Sunday School. It had a perfect right to do so, but such action not only served to encourage, but perpetuate a harmful practice. The appeal of the church for its financial needs should be made by it direct to the individual and not to organizations within that are set for other purposes." (—W. P. Phillips in S. S. Young People and Adults p. 1.)

The plan of using the Sunday School Organization in helping the churches finance the work of the Kingdom differs from the present plan in that it provides for unity of appeal and enables the churches to more effectively appeal directly to all the members, whereas the plan that is commonly used does not provide for unity of appeal nor does it enable each church to appeal directly to all the members for her financial needs.

#### 8. IT MAGNIFIES THE CHURCH.

##### (1). By Placing All the Organizations Within Each Church Behind the Church's Program.

The plan that is commonly used encourages the organizations within the church to act independently of the church by having their own programs and by having their own financial appeals as though they were separate and apart from the church.

##### (2). By Withdrawing the Financial Appeal From the Various Organizations Within the Churches.

The organizations within each church will no longer, according to this plan, have financial programs of their own, other than the regular church program, therefore their members will no longer be asked to contribute to the Sunday School, or to the B. Y. P. U. or to the W. M. U. as such. All these organizations will cooperate in asking their members to contribute to the support of the church's program.

##### (3). By Providing for All the Money that is Received by the Various Organizations and classes Within Each Church to be Turned In To the Church Treasurer And Thus Enable the Churches To Use Every Penny of Every Offering.

##### (4). By Enabling the Churches To Do More Work and Do It More Effectively.

Under the present plan many of the Sunday of the Kingdom calls for all the offerings of all

School classes and other organizations and groups within the churches keep a goodly portion of the offerings and use it for the support of their own programs and for the support of various objects of charity, and thus magnify themselves at the expense of the church.

The plan of using the Sunday School Organization in helping the churches finance the work the classes, groups and organizations to be turned over to the church, thus enabling the church to enlarge her program and do her work more effectively.

##### (5). By Making the Sunday School the Teaching Service of the Church, the B. Y. P. U. the Training Service of the Church and the W. M. U. the Missionary Service of the Church Instead of Making Them Money Raising and Disbursing Agents of the Church.

##### 9. IT MAKES IT MORE CONVENIENT FOR THE MEMBERS TO CONTRIBUTE TO THE SUPPORT OF THE CHURCH.

Under the plan that is commonly used, the members are not given an opportunity of worshipping the Lord with their gifts during any service of the church except the regular preaching service. If, therefore, they cannot attend the regular preaching service, they cannot make an offering to the support of the church unless they give it to the treasurer personally or send it by someone else.

Under the plan of using the Sunday School organization in helping the churches finance the Kingdom, every offering is a church offering. Whether it be made during the Sunday School hour, the B. Y. P. U. hour, the W. M. U. hour or the regular preaching hour—it is a church offering. No matter, therefore, which service a person attends he is given an opportunity of worshipping the Lord with his gifts and contributing to the support of the church and Kingdom program.

There is just as much scripture for people making their offerings during the teaching service of the church as there is for making their offerings during the preaching service of the church. The Bible does not say whether the offerings should be made at the ten o'clock service, the eleven o'clock service or the evening service. Those who bring their tithes and offerings to the church and give them during the teaching service are, therefore, just as scriptural as those who bring their tithes and offerings to the church and give them during the preaching service.

Since the Bible does not specify any particular service or hour during which we should make our offerings, it seems that the church should give the members an opportunity of making their offerings during any and every regular service of the church that is held on the first day of the week. That the Sunday School hour is the most convenient hour for a goodly number to make their offerings is evidenced by the fact that in churches where this plan is properly understood and used a much larger per cent of the members contribute to the support of the church and Kingdom program than in churches where this plan is not properly understood and used.

##### 10. IT TEACHES AND TRAINS THE MEMBERS TO WORSHIP THE LORD WITH THEIR GIFTS.

Under the plan of using the Sunday School organization the members are taught and trained to worship God with their gifts every time they make an offering whether it be in the Sunday School, in the B. Y. P. U., the W. M. U. or the regular preaching service. Being taught and trained in all the departments of the church to worship the Lord with their gifts it becomes easier for them to do so.

(To be continued)



# Mississippi Woman's Missionary Union

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Grace McBride Y. W. A.

Our Baptist Hospital has a Grace McBride Y. W. A. that is worthy of note. The nurses are taking enthusiastic interest in the meetings. And in addition to their own force they are adding from time to time nurses from the other hospitals in the city. A recent meeting had sixty-two of these splendid student-nurses present. The programs are most interesting. But over and above the information they are seeking, is their special interest in trying to help other nurses—those who have gone to the far away fields and are laboring with the afflicted whose souls as well as bodies are sick. They have planned to keep a native assistant on a field; and to this end have arranged to supply Miss Alda Grayson with a helper this year. This seems specially mete, because Miss Grayson is a nurse in the very Hospital where the sainted Grace McBride labored so faithfully. This is the Kathleen Mallory Hospital at Laichowfu, Shangtung Province, North China.

Beloved, let us remember these dear busy nurses who are kept so constantly at the bedside of our suffering ones; yet who gladly turn aside once a week to hold this meeting; and who of their small funds turn into the treasury each month sufficient sums to secure a helper in China.

—o—

## Turning the Tables

The following article is clipped from the August issue of "Home and Foreign Fields."

Somebody says, "Why I can read it in that Magazine." Yes, you can; but WILL YOU? And will you then take it to your Society and read it there? And will you, because you live in "AVERAGE-TOWN," send a reply to Sung Wong and tell her of YOUR greatly interested "Notable Christians"?

Beloved, the letter somehow cut this Secretary to the heart. Let us profit by it. And let us pray.

—o—

## Turning the Tables

The members of the Woman's Missionary Society of Averagetown were all more or less excited, for the president had sent word to every circle that Monday afternoon that "one and all had better come to the church the next Monday as there was a surprise in store for them."

The news spread; and, consequently, when the hour came for the regular church meeting, there was well nigh a hundred per cent present. From the serious look in the eyes of the president, they sensed that this "surprise" was not a matter of jest.

With becoming decorum, the members listened to the devotional, though it was easy to see that all were wondering.

Then the president arose and said: "Friends, you know that our subject for this month is, 'Notable Native Christians.' We have a most unexpected contribution to our program. It comes in the form of a letter from China. No doubt it will be as much of a surprise to you as it was to me. This is how it reads:

Kaifeng, Honan Province, China.

To Mrs. E. B. Davis, President, Woman's Missionary Society, Averagetown, Ala., U. S. A. Most Honorable Lady:

You will forgive my boldness in addressing you since we are strangers. But are we not sisters in

God's family?

Let me make my unworthy self a little more known to you, O most honorable president. I am a second generation Christian, my parents having been converted when I was quite small. Therefore I was educated in your own mission school. I have diligently studied your difficult English because I want some day to come to your great country to study and to know your many "notable Christians."

I am now teaching in our mission school.

We have a Woman's Missionary Society in our church and I am their humble president. When I read in Royal Service that your subject for August would be "Notable Native Christians," I began to feel real serious and to say to my own heart: "Suppose our missionary here were one of those who had to send in material for that program, I wonder how many of the members of my society she could select to tell you of,—for I believe "notable" means in your honorable language worthy of note, eminent, unusually skillful." While I am sure this would not be true of all our members, still there are some of whom, I believe, you would like to hear.

And then a plan came into my mind, and one of the missionaries from your own state approved it. I asked her to give me the name of some society in her state (and she gave me yours) so that I might write to the president telling her of some of the notable Christians in my society and could use this letter, if she chose to do so, for a part of her program on "Notable Native Christians," and then I would ask her to write me about the many notable Christians in her society and then we would have a program and use the material she sent me.

Oh, how inspiring it will be to our poor women to hear of the great and notable Christians in your most worthy society! You could not expect our women, most of whom were until recently only poor heathen, to compare with yours who have been Christians so long."

\* \* \*

The limited space allotted this article precludes our giving in full the remainder of this interesting letter, describing some of the truly "notable Christians" in that Chinese W. M. S.

The writer told of the eagerness of some of them to learn Scriptures, mentioning especially three who had been Christians less than two years who had already memorized ten of the Psalms, the fourteenth chapter of John, the twelfth of Romans and the Sermon on the Mount. Then she added: But I am sure this seems small compared to the number of passages your women must know, for they have had the Bible always."

There was the story of Mrs. Wen who had suffered so for Christ's sake—beaten, driven from home—but who was steadfast and joyful in the midst of poverty and persecution.

Then she told of the personal service done by the little crippled woman, Lai Yong; how she was a veritable angel of mercy to the sick and needy, and how she had won more than a score of souls.

Then there was the story of many whose sacrificial giving was far beyond anything the women of that Averagetown society had ever practiced in all their lives.

Slowly and with evident emotion, the president read the closing lines of the letter:

"But I am sure all your women make even greater sacrifices than any of us do, you have

been loving and serving Jesus so long and growing more like him. Perhaps all these whom I have mentioned seem unworthy of note compared to the great and notable Christians in your society. Will you please write me and tell us about your notable Christians? It will inspire our women to try to emulate the noble example of our sisters who have sent us the gospel and to whom we will ever be grateful.

Yours in his name,

—Sung Wong."

There was only silence. Every eye was downcast. Some cheeks were moist with tears, others diffused with the blush of shame.

The president said: "Ladies, the letter, as you know, demands an answer. I will need your help. Let us pray."

Suppose the letter had come to your society? Are there sufficient "notable Christians" in your ranks to furnish material for a program for a Chinese Woman's Missionary Society?—Mrs. Carter Wright, Ala.

—o—

## Suggested Leaflets—Supplement to W. M. S. Program

### AUGUST—Notable Native Christians

	Cents
As Lights in the World .....	3
A Venetian Baptist .....	3
Is the Gospel Message World Wide?	
(Scripture Study) .....	2
Stories from Hungary .....	4
Pen Pictures of African Mothers .....	3
The Man Who Came to the Rescue .....	3
Witnessing in the A. B. C. Republics .....	4
The Ten-Part Gift .....	3

The stories told in these leaflets will be of real help in developing an interesting program for August meeting of W. M. S. Order them early, sending remittance with order, please, from W. M. U. Literature Dept., 1111 Comer Bldg, Birmingham, Ala.

—BR—

We have been quite busy since coming back to New Orleans. God has greatly blessed us. Have just completed our new church building. Church membership more than doubled, and every department more than three times as large. Twelve additions to the church within a month, all grown people except one and mostly from Catholic faith.

Also we have a very pleasant work in the marshes among the French trappers. Our little organization has grown to more than 60 members. I preach there on Sunday afternoons at three o'clock. O, if our Baptist people could only realize that we have a section 102 miles long, 78 miles wide, 52 towns, with from 200 to 10,000 people without the Gospel of Christ being preached, and with thousands of farmers, trappers, fishermen, mess gatherers, in this section, right here in south Louisiana. Pray for us.—B. E. Massey.

—BR—

## Sunday School Attendance July 27

Oxford Church .....	242
Meridian First Church .....	581
Offering .....	\$59.14
Jackson First Church .....	554
Jackson Calvary Church .....	718
Jackson Griffith Memorial .....	227
Jackson Davis Memorial .....	297
Jackson Parkway Church .....	
Gulfport First Church .....	339
Offering .....	\$61.34



# The Baptist Record

Published every Thursday by the  
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R. B. GUNTER, Cor. Sec'y  
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1918, at the Post Office at Jackson, Missis-  
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which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Scuna Valley

This newest Baptist Church is lo-  
cated four miles southeast of Cof-  
feeville. It is not one year old yet.  
It's revival meeting began Sunday,  
July 20th, and continued through the  
week. Rev. V. E. Boston, of Wi-  
nona, did the preaching and Bro.  
Clyde Williams led the singing. Both  
did their part well. The sermons by  
Bro. Boston were strong gospel pre-  
sentations of the truth and were well  
received by the large congregations  
that came out to hear them. The  
crowds increased until the last night  
when the house would not hold the  
people.

Not many were received into the  
membership of the church as this  
community has been pretty well  
worked for some years; but the gos-  
pel sermons helped the membership  
to a better plane of Christian activ-  
ities and will bear fruit in the com-  
ing days. The membership cooper-  
ated in a fine way and was always  
ready to be in the midst of the work.  
Sen. G. E. Denley and Bro. W. C.  
Hodges are the deacons and were  
active in behalf of the meeting. Bro.  
Denley was called away for a day  
or so to attend the bedside of his  
daughter, Miss Nelle Denly, who is  
in the Baptist Hospital, Memphis.

This church is located at a splen-  
did consolidated school. The coun-  
try surrounding is settled with  
small farmers who largely own their  
homes. This class of people makes  
up the best citizenry that we have.  
They are 75% Baptist and Baptist  
inclined so the prospects for the fu-  
ture are bright. We expect that  
some day a strong church will be  
seen here with a modern house of  
worship and perhaps a preacher lo-  
cated there. Prof. W. C. Henry is  
Superintendent of the school and  
also one of the leaders of the Bap-  
tist Church. He has a splendid  
corps of lady teachers to assist him  
in the splendid work that this school  
is doing.

Churches of this character, our  
great country churches, have always  
been the strength of our denomina-  
tion. I would not for a moment de-  
preciate the fine work of our town

and city churches, but the country  
has ever been our strength in num-  
bers and in activity. It is a good  
sign to see renewed activity among  
our country churches and to find the  
denomination giving more thought  
to the work out in the rural sec-  
tions. More and more let us help  
and encourage the movement. To  
this we had better give heed. As a  
rule our country churches have not  
been as strong on giving as some  
others, but they have been strong  
on evangelism and thus furnished  
the numbers that count so large-  
ly. That is a fine part in the work  
of the denomination and now they  
are coming more and more to have  
part in the giving.

### Rev. D. L. Wilson

Dixon Lewis Wilson was born in  
Attala Co., Miss., July 22, 1847. He  
was a son of Rev. Joel Wilson, a  
pioneer Baptist preacher of this part  
of the state. He joined New Hope  
Baptist Church, Attala Co., when a  
boy and was baptized perhaps by  
his father. He when yet young, gave  
evidences of a call to the ministry,  
so about the year 1870 he was or-  
dained as a preacher by Poplar  
Creek Baptist Church, Montgomery  
Co., Rev. A. H. Booth and others  
forming the presbytery.

December 22, 1867, he was mar-  
ried to Miss Frances Elizabeth Bid-  
dle (Born in N. C. in 1848). To this  
union there are seven living chil-  
dren: Dr. Charles Edward, of  
Blytheville, Ark.; Mrs. Fannie Jam-  
ison, Attala; John, of Sallis; A. H.,  
of Baltimore; Isaac J., of Kosciusko;  
Mrs. Helen Hutchinson, Goodman;  
Mrs. Dixie Robertson, Memphis.  
Mrs. Wilson still lives, with her son,  
Ike, at Kosciusko.

Bro. Wilson died July 11, 1920.  
During his active life he served  
many churches. Among them are  
Banner, Macedonia and Mt. Tabor in  
Calhoun Co., Springdale, Jerusalem,  
Pleasant Ridge, Carson Ridge, Sa-  
lem, Stump Bridge, Berea, County  
Line, Long Creek and many others  
in Attala Co. He did a great work  
and his works do follow him. Such  
men never die. Their influence will  
be working when time is no more.  
Best wishes to his good wife who  
lingers, and his splendid children.

## SOUTHERN BAPTIST THEOLOGICAL SEMINARY

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### FEATURES

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### Notes and Comments

Recently I received a letter from  
Bro. W. M. Shelton, deacon of Der-  
ma Baptist Church and one of the  
leading business men of the city of  
Derma. It was a personal letter but  
I am taking the authority to quote  
from it for this column: "Read your  
account of descendants of Seth to  
Noah and down line to Abraham and  
David, and also to Ham the father of  
the colored race; would like to read  
an article from you on the origin  
of red race, at your option." He  
also said that his son, Trenton G.  
Shelton, completed his four years  
course in Mississippi College last  
May. May the fine son do well.

Rev. Thos. J. Smith, who finished  
at LaGrange Baptist College, Hanni-  
bal, Mo., in June, but who is now  
pastor of Vandalia Baptist Church,  
Vandalia, Mo., a full time work,  
writes: "I look back to the years  
of your ministry with old Fellow-  
ship Church and I realize that I got  
my bearings for the period that I  
have just passed through." Glad to  
know that our young brother is do-  
ing well in the "Show Me" state.

Appreciated a request from Rev.  
S. E. Carter, of Slate Springs, to  
help in his meeting at Concord, Cal-  
houn Co., the third week in Aug.,  
but sorry that my time was taken  
for that date. Will be with Rev. B.  
F. Odom and his fine people at  
Springdale, Attala Co., that week.

Rev. O. U. Rushing, writing from  
Strong, Ark., says: "I am singing  
here for Rev. E. L. Douglas. We are  
having a fine meeting. I am to  
teach in the county (perhaps Yalo-  
busha) this fall." Glad to have Bro.  
Rushing, whose home is at Clinton,  
in our county.

Rev. Bryan Simmons is holding a  
meeting at Sylva Rena School this  
week, a union of Leggo and Big  
Springs. This is the third meeting  
he has held in this section. Rev. S.  
J. Rhodes is pastor of Leggo and  
Rev. J. M. Metts is pastor of Big  
Springs.

Rev. R. A. Cooper is assisting this  
week in a meeting held by a Baptist  
Church, near Jackson, where he was  
pastor fifty years ago. He is as-  
sisting a preacher whom he helped  
to ordain in that church forty-seven  
years ago. It will be a pleasant  
week with him, but absent faces will  
make it sad also.

Last week, accompanied by Rev. J.  
M. Hendrix, the writer had the  
pleasure of visiting in the homes of  
Brethren J. J. Gillon and O. P. Far-  
rell, of Yalobusha Co. We found  
them cheerful but rather feeble, not  
able to attend the services at the  
church. Mrs. Gillon was feeble but  
doing some better than formerly.

These people have served faith-  
fully for many years, all are more  
than 80 years old now, and they  
have done a good work and their  
rewards will be many; but their ac-  
tive work is about done. How we  
will miss them in our church life  
and community life. May their sun-  
set days be their sweetest and hap-  
piest. Bro. Farrell's brother, David  
Farrell, and wife, of Jackson, were  
visiting in the home and these two

boys, both near eighty, lived over  
again their boyhood of long ago.  
Pleasant but sad memories came to  
them as they talked and revisited  
the scenes of their childhood.

### MADISON, MISS.

(W. D. Powell)

I spent six days with pastor C. J.  
Olander and the brethren of New  
Hope Church. Our objective was  
the deepening of the spiritual life of  
the membership, a more generous  
support of the loved and denomina-  
tional work, and to enlarge their  
interest and enthusiasm in world-  
wide missions. I also stressed the  
importance of building a parsonage  
and locating a pastor on the field.

Bro. Olander is a wise and godly  
leader. Fellowship with him, his  
family and the brethren was all that  
one could wish. They generously  
rewarded me for my services and I  
hurried it on to Richmond.

I take no collections but when  
brethren pay me for holding a meet-  
ing it goes as a "love gift" to for-  
eign missions. I am delighted to  
aid pastors in any way. We stand  
loyally by the cooperative program.  
July 26th, 1930.

Rupert. "Darling, in the moon-  
light your teeth are like pearls."

Marjorie. "Oh, indeed! And when  
were you in the moonlight with  
Pearl?"—Ex.

Will: "What become of the pet  
wood-pecker you used to have?"

Bill: "I sold him to an antique fur-  
niture dealer, and he's got the poor  
thing working eight hours a day  
making worm-holes in tables."—  
Selected.

A tourist was enjoying the beau-  
ties of California as pointed out by  
a native.

Said the tourist, upon passing  
through a large grove of trees bear-  
ing citrus fruit: "What beautiful  
looking grapefruit!"

"Oh!" said the Californian, "those  
lemons are a little small, owing to  
a comparatively bad season."

There was silence for a time.

"What magnificent homes!" ex-  
claimed the tourist as they sped  
through Los Angeles.

"Mere huts," said the native, in-  
differently. "You should see some  
of the real buildings."

The tourist was again absorbed  
in unspoken thoughts.

"And what are those enormous  
blossoms?" he asked, gazing across  
extensive fields of gorgeous yellow  
flowers.

"Just a patch of dandelions," ex-  
claimed the Californian modestly. "I  
must show you some real flowers."

Then they reached the Sacramento  
River. "Ah," said the tourist, hav-  
ing grasped the idea, "someone's  
radiator is leaking!"—Ohio Times.

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## The Sunday School Department

### SUNDAY SCHOOL LESSON

August 3, 1930

Naomi and Ruth (A Study in Racial Relationships)

**Golden Text**—And he made of one every nation of men to dwell on all the face of the earth. Acts 17:26.

(From Points for Emphasis by H. C. Moore)

The book of Ruth embodies one of the most beautiful stories in all literature. The heroine exhibits some of the finest traits of the human race, and her life shines with singular radiance upon the pathway of history.

1. **Her Childhood.** Of the early life of Ruth we know nothing beyond the fact that she was a native of the land of Moab which lay east of the Dead Sea. The names of her parents are withheld from us. Doubtless they in common with their countrymen were idolaters, though they must have had a certain nobility of character which was transmitted to their daughter. They were probably people of ordinary means as in after years we find our heroine dependent upon her own manual labor for support. We take it that she was personally attractive, of robust health, fine disposition, and utter devotion to those whom she loved.

2. **Her Sorrow.** Owing to famine in the land of Judah an honored family of four, Elimelech and his wife, Naomi, and their two sons, Mahlon and Chilion, came to the land of Moab for what appears to have been a temporary sojourn. Not long after their arrival, Elimelech died. His two sons married Ruth and Orpah, both natives of Moab. After a time they, too, passed away. The widowed wives and mother were seemingly left in destitute circumstances. Naomi felt that the hand of God was heavy against her and no doubt her feelings were shared by Ruth and Orpah. It was indeed for them all a dismal day.

3. **Her Choice.** After ten years of sorrowful sojourn in Moab, Naomi determined to return to Bethlehem. She besought her two daughters-in-law to remain in their native land since, as she surmised, they would prefer to do so. Finally Orpah gave Naomi the kiss of farewell and turned back to her own people. But Ruth clung to Naomi with a devotion that has given her a deathless fame. The words she uttered have become classic in the literature of love. Who can read them in view of the circumstances without emotion? And they embody not merely her devotion to Naomi, but also and especially her consecration to Jehovah, the God of Naomi, and her consequent willingness to leave her own land and people in order to become identified with Naomi's land and people. Her decision there on the borderland of Moab was one which influenced her life in every part through all the days to come.

4. **Her Removal.** Seeing the devotion of Ruth in her decision, Naomi gladly accepted it. The two widows,

perhaps penniless and unattended, set out on foot from Moab around the southern end of the Dead Sea to Bethlehem in Judah. At last they reached their destination. The arrival of Naomi was told from house to house and her oldtime friends deeply sympathized with her in her sorrow and penury. No doubt they rejoiced that Ruth had accompanied her, and many a good word was said for the fair young Moabitess in her new home.

5. **Her Gleaning.** Though the reception of the two widows at Bethlehem must have been cordial and a generous hospitality extended them, they must, of course, depend as far as possible on their own labors for support. Hence Ruth's request of Naomi for permission to go into the fields of barley now being harvested and glean after the reapers. Naomi agreed and so Ruth went bravely and industriously to her new task. Thus we have the oft-painted picture of an industrious young woman of good family who in misfortune and poverty set her hand on the first honorable task open before her. It was, moreover, the first step in the happy romance that followed.

6. **Her Benefactor.** It so happened that the barley field in which she began to glean was the property of an elderly, influential, and generous-minded citizen by the name of Boaz. When he appeared in the field that morning he inquired who the fair young gleaner was and on learning spoke to her very kindly, made special provision for her comfort, and commanded the reapers purposely to let fall handfuls of grain for her to glean. Evidently Boaz was at their first meeting much impressed with Ruth, if indeed his affections did not immediately warm toward her.

At any rate, when she returned to Naomi that evening with an ephah (about eight and a half gallons) of barley she learned from Naomi that Boaz was an honored kinsman. And since he requested it, she continued in his fields day by day until the end of both the barley and wheat harvest. Frequently during this time there must have been interviews between Boaz and Ruth which, as told to the discerning Naomi, with whom Ruth resided, were evidences of a growing affection.

7. **Her Claim.** Throughout this period of mutual acquaintance and deepening regard, there was manifest a certain diffidence on the part of Boaz and modesty on the part of Ruth. Naomi, however, read their hearts quite clearly and it was she who foresaw what in the fitness of things ought to ensue. She, therefore, utilized a peculiar custom authorized and endorsed under the Levirate law for overcoming the diffidence of Boaz and the timidity of Ruth. It was at her command that Ruth went to the threshing floor of Boaz the last night of the threshing season, placed herself at the feet of her benefactor; and in the way that

Naomi indicated made her legal and rightful claim to the protection of her wealthy kinsman. It is creditable to Boaz that in his honorable heart there was instant response and that he commended Ruth for her virtuous devotion, and that he himself determined at once to go to the full extent of the law in generous care for the widowed Naomi and the widowed Moabitess.

8. **Her Redemption.** Though Boaz was a near kinsman, there was one who stood nearer still to Naomi and Ruth. To him early next morning, Boaz, in the gate of the city, made appeal, giving him, if he chose to exercise it, the right to buy back for Naomi the ancestral estate of the deceased Elimelech. To this he instantly agreed. But when Boaz further stipulated that the bargain should include marriage to the Moabitess, the unnamed kinsman (who may have been a widower with several children) declined on the ground that this would mar his own estate. So he relinquished his claim to Boaz who immediately and eagerly by due process of law secured the property of Elimelech and also claimed in Ruth the object of his love.

9. **Her Marriage.** Every obstacle having thus been removed from the consummation of a lovely Oriental romance, wealthy Boaz and penniless Ruth became husband and wife. The elders of the city, the best families of the place, and the people round about joined in their chorus of congratulations and best wishes. So far as we know, it was a home without a shadow, a center of holy influence, and a radiating point for good cheer and joyous hospitality.

10. **Her Posterity.** The Moabitess by her faith in Jehovah, her devotion to Naomi, her modesty and virtue in relation to Boaz, and her singular nobility of character was fitted to mother the noble son born to her—Obed, the grandfather of David the King, and in the ancestral line of Jesus Christ the King of kings. Nor does the beautiful story close without a vivid home-touch in which we see the aged Naomi with new light in her eyes and a smile upon her face while she nurses the babe who formed such an important link in the history of the human race.

### RUTH AND NAOMI SUNDAY SCHOOL LESSON For August 3, 1930

(Prepared by Request by L. D. Posey, Pastor, First Baptist Church, Itta Bena, Mississippi.)

You will please open your Bibles, King James version, at the Book of Ruth, chapter one, and look on and listen while I read verses six to ten, then skip to verse fourteen and read on through verse twenty-two.

Then she arose with her daughter-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how

that Jehovah had visited his people in giving them bread. And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah. And Naomi said unto her two daughters-in-law, Go, return each of you to her mother's house: Jehovah deal kindly with you, as ye have dealt with the dead, and with me. Jehovah grant you that ye may find rest, each of you in the house of her husband. Then she kissed them, and they lifted up their voice, and wept. And they said unto her, Nay, bue we will return with thee unto thy people.—And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her. And she said, Behold thy sister-in-law is gone back unto her people, and unto hre god; return thou after thy sister-in-law. And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me. And when she saw that she was steadfastly minded to go with her, she left off speaking unto her. So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and the women said, Is this Naomi? And she said unto them, Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me. I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me? So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

The events recorded in the story of Ruth occurred some time during the period of Jewish history covered in the book of Judges, probably the first half of that period. Chronological dates in the Old Testament, in the main, are only approximate, and as given by different chronologists sometimes differ as much as a hundred years or more. But these dates are purely human and in no way invalidate the integrity of the Bible or cast a shadow of doubt as to the divine inspiration of the word of God.

The purpose of the Bible is not to reveal correct dates in the history of man, but to reveal God's plan of human redemption through Jesus Christ his Son. Dates are incidental, and not important.

Literary critics who are not prejudiced against the Bible are agreed

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that the story of Ruth is the most perfect literary production to be found either in sacred or profane literature. The plot development, movement and climax are all in exact proportion and need no uninspired human embellishments to make it interesting.

This story reveals customs which would not now be approved but which were prevalent among righteous people at that time, and which were righteously observed, and pass, so far as we are informed before God without direct censure by him.

The events recorded in this beautiful story have their beginning and ending in the little town of Bethlehem of Judah, six miles south of Jerusalem. Two of the world's most famous characters were born in this little town, and had the blood of Ruth in their veins. They were the great king David, and, from the human side, his descendant Jesus the Son of God. Thus connected Ruth becomes, at once, one of the world's most famous women.

In this story, beautiful for its literary perfection, pathetic because of the heartrendings of its characters, inspiring because of the integrity of heart and loyalty to righteous principles as exhibited in its hero and heroine, we find the deeper and more important manifestations of God's permissive will, his will of purpose and his over-ruling providential dealings with his people.

#### I. His Permissive Will

The country of Moab was peopled by the descendent of Lot by his older daughter who escaped with him from the destruction of Sodom. Lot was a nephew of Abraham, therefore the Moabites were distantly related by blood to the Jews. But they were heathen, and worshipped idols. God had strictly forbidden his people, the Jews, from all intercourse and marriage with the heathen people about. When this famine came upon Palestine, no doubt a chastisement from God for the wickedness of his people, Elemelech took his wife Naomi, and their two sons and went into the land of Moab, because there was food there. They seemed to have forgotten that God fed his people in the wilderness for forty years, and that during all that time their clothes and shoes waxed not old. Neither did they seek the leadership of God in this all important move; but seeing there was food in the land of Moab, to the land of Moab they went. In this act they placed food above the will and command of God. Now God permitted them thus to violate his command and jeopardize their lives. This principle of God's dealing with the human family is just as true now as

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New Schoolhouse. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Individual attention. Target practice on regular range. Study Hall at night, under supervision. Cigarettes, tobacco, and hazing prohibited. About \$10,000.00 in scholarships and fellowships earned by former pupils. Three Rhodes Scholars among former pupils of School. Graduates admitted to college without examination. Forty-fourth session opens September 9, 1930.

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it was then. He will permit us to break his laws and have our way, but we do it at the risk of our usefulness. God stands ready now to direct our lives and lead us through, around or over our difficulties if we will only commit our lives into his keeping, and can preserve us in the midst of famine as he did the three Jews in the fiery furnace of Nebuchadnezzar if we have the faith to trust him.

In the land of Moab Elemelech died, his two sons married wives from among the heathen Moabite women, thus surrendering the worship of the true God and inviting idolatry into Jewish homes, and then they died. Thus indeed did Naomi go out full but came back empty. In seeking the things of this life contrary to God's will, she lost all of that she cherished most. Today God will permit us to rob him of that which is his, but at the same time he will not let us prosper long in so doing.

A fearful incidental lesson at this point is that Elemelech and his family did not become missionaries to these heathen people. establish an altar to the true God, and teach to them the true worship. The fact that Naomi sought her daughters-in-law to return to their people and their god, shows that she had been indifferent to her faith, or had fallen in with the heathen customs of the Moabites. Thus it is now; If we are not lifting others up, they are dragging us down, however imperceptible it may be to us.

#### II. God's Will of Purpose

The course of world events may be illustrated by the mighty "Father of Waters" our own Mississippi river. There are places where the current is swift, other places where there are eddies; some places it flows east, others where it flows west; still others where from north to south. So with world events. God has known the end from the beginning, and while individuals and nations move with the utmost freedom, and therefore morally responsible for their acts. God is getting ready for himself a people redeemed by the blood of Christ. In his will of purpose, and that the entire human family might be represented in him, it was necessary that human blood other than Jewish, and taken from among the rankest heathenism should run in his veins and be poured out on Calvary. So despite the fact that Elemelech and his family violated God's commands in going into a heathen land and marrying heathen women, they were unconsciously furnishing themselves as instruments through which God accomplished his will of purpose in preparing a heathen ancestress for his own Son.

The fact that they acted unconsciously, but with the utmost freedom shows their responsibility for disobedience to God's commands. In answer to the question raised in your mind by the foregoing facts as to how God would have done had conditions been different. We may rest assured that his wisdom would have found a righteous means by which to accomplish his purpose without man having to sin in order to furnish God an instrument. Paul

answers that by saying in effect that it is not necessary to do evil that good may come.

#### III. God's Over-Ruling Providence

The third great truth revealed in this beautiful story is God's over-ruling providence, and the great truth taught elsewhere in God's word that he makes the wrath of man to praise him.

Elemelech and his family acted with perfect freedom in going into the land of Moab, and in that sinned against God. Sin always has a penalty attached. In this instance it was the loss of everything except the life of Naomi. In the meantime God was over-ruling it all in leading one of these Hebrew boys to marry Ruth, who unconsciously reached the point in her mind where she would forsake the false gods of her people, and accept Jehovah the of worship. True, this decision was reached because of her devotion to her mother-in-law; but God always accomplishes his redemptive purpose through human instrumentality. Then when the time was ripe Naomi returned to Palestine accompanied by Ruth who in due time became the wife of Boaz and the grandmother of Jesse who became David's father, and from whose posterity ultimately came Jesus the Messiah.

In conclusion let us draw this incidental lesson. Just as Ruth was abundantly rewarded for forsaking her false religion and accepting Jehovah as her God, so God not only saves the souls of those who trust Jesus, but will ultimately reward them a thousand fold for their faithfulness to him.

Will you, to me, my unseen listeners, trust Jesus tonight and be saved by grace through faith in Him? May God help you to do so. Good night.

—BR—

Husband and wife were having a long and heated argument, and at last Husband said, "What's the use of our continuing to argue? It is merely a question of common sense and judgment."

"Yes? And I suppose you think your common sense and judgment are better than mine."

"Why, of course, I do!" he replied gallantly, "Didn't I marry you and didn't you marry me?"—Ex.

"And now, sir," thundered counsel, "tell the court what you were doing in the interim."

"I never went there," retorted the witness, indignantly; "I stayed in the drawing-room all the evening."—Ex.

### HEALING HUMANITY'S HURT

#### A True Hospital Story

Johanna is three years old. She is the daughter of an Italian mother, a widow, who is extremely poor. She was suffering from a malady which was slowly sapping her life. Her blood was thin and hardly sustained her. She was brought to us that we might try to save her.

Scientific treatment, including several blood transfusions, proper diet, etc., after about six months restored her to health and the little girl went home the other day.

All our service was given free, as a Southern Baptist ministry of mercy.

Johanna is only one of many little ones whose lives have been saved here. Do you have part in this Christly ministry?

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New Orleans, Louisiana

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## The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 5. July 31st  
The first and second players. Ex. 7 and 8:1-15. Read carefully, and write me the story.

Facts not given in the lesson passage

We are beginning today the story of the terrible contest between Moses as God's representative and Pharaoh. History shows that the children of Israel were in slavery in Egypt for a long time. It is also well known that finally they were freed and returned to Canaan. The way in which they escaped is not given except in the Bible. We will leave now the scenes of terrible plagues which God brought upon the king and people, which so severely injured and sorely terrified them that they were glad to send away the nation which seemed to be the cause of these dreadful calamities. It is a great thing that we have God's word, which can tell us things that cannot be found elsewhere. One thing that this great contest did was the freeing of the Israelites. Another thing which it did was to declare in this country full of idols that Jehovah is God and that there is only one God. Ex. 8:5 and 10:2, and 12:12.

My Dear Children:

I wonder what you are all doing these days? Keeping the weeds down in the garden, shelling peas, cutting corn off the cobb, picking figs—I made some fig preserves the other day—eating peaches, going to picnics, lying about because it is so hot? I don't know what you are doing, I do know what you are not doing, and that is writing to the Children's Circle! It is nearly time to send the \$10 to the Orphanage—but I haven't got the \$10. Oh yes, I have some, something more than half, but I do want more. We have about \$50 for Miss Byrd's Library but we want to make it a hundred. Well, well. Now is the time for all good boys and girls to come to the help of their party. What about it?

If any of you, not more than two, would like Miss Gladys' picture, I have two Records that have it and will be glad to send you one apiece. We have not heard from her in a long time, and should like to hear what she is doing, too. Donald, I'm told, is getting on finely, and is quite fat, which is what we want him to be.

Much love, from,

—Mrs. Lipsey.

Allen, Miss. July 23, 1930.

Mrs. P. I. Lipsey.

My Dear Mrs. Lipsey:

I want to join your Circle. I am 8 years old and will be in the 3rd grade next session. My teacher will be Miss Annie Bell Pierce. We all like her much. I am sending 10c. You may use it in the way you see best. I do think it is so nice that we can help Miss Byrd in this way. I hope to see my letter in print as I want to surprise mother and dad. Your little friend,

—Louise Pritchard.

Thank you, Louise; I am giving your money for Miss Byrd's books, as the last little gift went to the Orphans. Come again soon.

Gillsburg, Miss. July 19, 1930.

Dear Mrs. Lipsey:

Will you admit a new comer to your Circle? This is my first time to write. I am a little girl 6 years old. October is my birthday, and I will be 7 years old. I will be in the third grade. Mrs. Lipsey, I am sending 5c for the Orphans. Mrs. Lipsey, the baby is 5 years old; he will be going to school next year. We have a good time playing. Love from,

—Josephine Newman.

Dear, dear! How fast the baby grows! He won't catch up with you, tho', will he? The Orphans shall have your five cents, Josephine.

Saltillo, Miss. July 16, 1930.

Dear Mrs. Lipsey:

I have never written to the Children's Page before but I will try my best this time, although my mother has been a subscriber to The Baptist Record for twenty-seven years. I am interested in collecting stamps and have a small collection and I am hoping my paper is the one that wins first prize. Your friend,

—Carl Burrow.  
P. S.—My age is fifteen.  
It was a good paper, Carl, and I hope you will send us another soon, on Moses.

### FIFTH AVENUE BAPTIST CHURCH, HATTIESBURG.

The response to our efforts in Fifth Avenue Baptist Church of Hattiesburg are very gratifying. I came to this church May 1st to succeed Rev. D. A. Youngblood as pastor. I have early learned that it is a busy and aggressive man's job to follow Brother Youngblood in his pastorates. He did a monumental work with this church and is greatly loved by Fifth Avenue and the city at large. We deeply regret to lose him from our State but "Our loss is their gain" and we prayerfully release him to the Immanuel Baptist Church of Baton Rouge, La.

We have greeted quite a number into the fellowship of this church and rejoice in the prospects of future accessions to our membership. One of the most substantial things the church has done in recent months is that of creating the office of Pastor's Assistant and Church Secretary. We were very fortunate in being able to secure the services of Miss Imolee Barnes, one of our own members, for this place. Miss Barnes has already entered upon her duties and is daily proving her splendid fitness for this work. With this addition to our organization we hope to accelerate all our church activities and greatly augment our church and denominational strength.

Our church is always happy to have the presence of our Baptist people in our services. Our doors stand ajar and we most cordially welcome you, while in Hattiesburg, to make Fifth Avenue your church home.

—C. E. Almand, Pastor.

### HOME-MADE LYRICS Warm Weather Stuff

(By Uncle John)

I RECKON the picnic season is the jolliest time there is—which sets the red blood a-zippin' and lets the emotions whizz; O it's then we can slip the halter off, an' roll to our heart's content—an' get up an' shake ourselves an' feel like a hundred an' one per cent!

So soon as the picnic season's on, an' the styles take on their advance, it's proper to think of the custard pie when selectin' the sunkist pants;

then, the hard-biled egg—an' the peanut salve—they're as staple as millet hay—all these are items provided fer, on the eve of the picnic day....

Of course the handicaps sticks around, which they allers will be, I guess; the chigger's abroad in his submarine, in the depths of the picnic dress... Now, I ain't complainin' you understand—of the trysts in the grassy shade,—but the thing that is quickest to call my hand is—ants in the lemonade!

### SARDIS VACATION BIBLE SCHOOL

We recently brought to a successful close our annual Daily Vacation Bible School lasting for two weeks. Thirty hours of the highest type of religious instruction were afforded to the pleasure and profit of all who attended this second session of our school. We want to add our testimony to the many benefits of this phase of the work.

The faculty, under the leadership of the pastor who was principal, numbered in all twenty-one. The departmental superintendents were: Beginners, Mrs. Al Anderson; Primary Mrs. W. F. Blaker; Junior, Mrs. Mabel Jones; Intermediate, Miss Louella Garrett. Our success was due largely to the splendid cooperation of these and all the other teachers who gladly volunteered their assistance.

The enrollment reached 155; the daily average attendance was 129.4; the largest attendance any day was 148; the smallest was 114; fifty pupils had perfect attendance record.

The total cost of the school was \$57.47, or an average per pupil of 37c. The total amount of free-will offerings for the expense of the school was \$25.

On commencement night a large audience of parents and pupils expressed their desire to have another session next year.

—N. G. Hickman.

Pastor-principal.

### VOSSBURG, JASPER COUNTY

There is no Baptist church at Vossburg. The saints there are dependent on Shady Grove, which is one mile from the famous Stafford Spring. Their meeting began Sunday, the 20th, and closed Thursday night, the 24th. It was short but gracious. Three fine people joined by letter and 5 fine young ladies

were received for baptism. My home was with Bro. O. D. Bowen Lee, brother to J. W. and Walton. It is a home worth knowing. Bro. W. O. Carter recently succeeded Rev. N. R. Stone as pastor. The people like him and well they may for he is worthy. —W. T. Lowrey.  
Newton, July 25th.

### JUST FOR FUN

Professor: "You should think of the future."

Youth: "I can't. It's my girl's birthday and I have to think of the present."

His Neighbor: "Why are ye wearin' so many coats on such a hot day?"

Pat: "Well, ye see, I'm goin' to paint me barn, and it says on the can 'To obtain the best results put on at least three coats.'"—Ex.

Guest: "Who is that awful looking frump over there?"

Host: "That's my wife."

Guest: "Oh-er, pardon me, my mistake."

Host (sadly): "No, no, mine."—Judge.

The motorist had had an accident with his light car on a country road. He limped painfully to a telephone box and called up the nearest garage. "Hello," said he, "I've turned turtle. Can you do anything for me?"

"I'm afraid not," came the sweet feminine reply, "You've got the wrong number. What you want is the zoo."

Circus Hand: "Here am a telegraph from de master in Africa stating he am sending us some lions' tails."

Owner's wife: "Lions' tails? What are you talking about?"

Rufus: "Well, read it yourself, ma'am. It says plain, 'Jes' captured two lions; sending details by mail.'"  
—Honolulu Times.

The lady of the house was as cold as could be. "You seem able bodied and healthy," she said; "you ought to be strong enough to work for your meals."

"That's true," replied weary Willie "but although you seem beautiful enough to be in the movies evidently you prefer the simple life."

"Oh, I'm sorry I spoke so hastily. Come in and get a nice, warm dinner, sir."

## MISSISSIPPI WOMAN'S COLLEGE

HATTIESBURG, MISSISSIPPI

We have opened the books for students for the session of 1930-31. A room fee of \$12.50 reserves a place in any of the dormitories for next session. Send check now so as to obtain room of your choice.

Board and tuition for the entire session in Ross Hall or Johnson Hall \$340.00. Board and tuition in Dockery Hall, self-help plan, entire session \$235.00. All students take meals together.

Send check for \$12.50 for room fee and also write for catalogue to J. L. Johnson, President, Hattiesburg, Miss.



## B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

**Honor Roll for Second Quarter**  
A-1 General B. Y. P. U. Organizations  
Hermanville: South McComb.

A-1 Adult Unions  
Fellowship, Oxford; Service, Oxford; Shady Grove, Copiah Co.; S. McComb; Victors, First Biloxi.

A-1 Senior B. Y. P. U.'s  
Paynes; Johnston; Russell; Toomsuba; Mt. Creek, Rankin Co.; Lexington; Mt. Pleasant, Lincoln Co.; Zion Hill, Forrest Co.; Clear Creek, Lafayette Co.; Bogue Chitto; Montgomery, Lincoln Co.; Camden; Shady Grove, Lincoln Co.; Briar Hill, Rankin Co.; New Albany; East McComb; Liberty; Moaks Creek, Lincoln Co.; South McComb; Greenville; Goodwater, Simpson Co.

A-1 Intermediate B. Y. P. U.'s  
Beaumont; Eudora De Soto Co.; Kosciusko; Hermanville; Rocky Creek, Rankin Co.; Fairview, Sunflower Co.; Bogue Chitto; Shady Grove, Copiah Co.; Main St. Hattiesburg; First Grenada; Union; Davis Memorial, Jackson, (Live Wire Union) Pearson; Briar Hill, Rankin Co.

A-1 Junior B. Y. P. U.'s  
Kosciusko; Hermanville; Beaumont; Baldwin; First Gulfport; S. McComb; Calhoun City; Hazlehurst; Camden; Liberty; Tunica; Norfield; Shady Grove, Copiah Co.; Mt. Creek, Rankin Co.; Burnside; Patterson Union, Davis Memorial Jackson; Sunshine Special, Columbia First; Sledge.

**Bible Readers Certificate Awarded**  
We are happy to give here the names of several members of the Ocean Springs Senior B. Y. P. U. who have been given the awards for reading their Bible daily for two years: N. C. Madison, Dorothy Pearce and Edna Pearce. The seal for four years reading is also awarded to Mrs. Ernest Williams. We congratulate these on their faithfulness in this important work of the B. Y. P. U.

And here is a fine Junior from Highland Church, Meridian, who has been awarded the certificate for one year's Daily Bible readings for the Junior B. Y. P. U., Elizabeth Shumate. Congratulations Elizabeth, we hope that your example will help many other Juniors to keep up their daily readings.

**Newton County Organizes Associational B. Y. P. U.**

We are happy to report the organization of the Newton Co. Associational B. Y. P. U. This association has been organized twice before and each time has done good work but on both occasions the president has moved and the organization lapsed. Under the influence of several leaders in the association, Mrs. L. G. McNair in particular, the Associational B. Y. P. U. was reorganized recently with the following officers elected. President, Mr. Jimmie Saunders of Union, Vice-Pres., Otho Davis, Secretary, Mrs. L. G. McNair, District Vice-presidents,

Mr. Wilbur McMillan, Hickory, and Miss Georgia Wamsby, Junior and Intermediate leaders for the two districts, Mrs. Gibson of Hickory and Mrs. Lewis Dansby of Union, Chorister M. J. Scarborough of Decatur. Right on the heels of the organization the executive committee has a meeting and made plans for future meetings. Their next meeting will be the fifth Sunday in August. This will be an all day meeting. Mr. Talbert helped in the organization and feels that this is going to be one of our best associational B. Y. P. U.'s.

**Kosciusko Junior B. Y. P. U. Honor Roll**

The Kosciusko Junior B. Y. P. U. has an Honor Roll on which are placed the names of all who make 90 as a general average for the quarter. Their honor roll for last quarter has nine names on it and Bill Rainey, Ruby Rigby, Myrtle Sims, Edna E. Burkhalter, Albert Stanley, Mildred Denson, Bessie N. Black, John McCrory. This fine union has been one of our best through the years reaching the Standard one quarter in 1923, once in 1924, three quarters in 1925, every quarter in 1926, all in 1927, three in 1928, all in 1929 and have been A-1 so far this year. Mrs. J. C. Maxwell is and has been for these years the efficient Leader. We are indebted to Sarah Guyton, Cor. Sec'y. for this splendid report.

**And Here is a New One**

The B. Y. P. U. of Calhoun City recently helped in the organization of an intermediate B. Y. P. U. at the Macedonia Church just a few miles from Calhoun City. They went back later and gave a demonstration program showing just how the meetings were to be conducted and ordered tracts for the officers and a Standard of Excellence so that each officer might know just exactly what his duties are and that they might have a guide in their work. We are glad to add this new union to our list and shall expect them to be one of our best.

**Toomsuba Sets Up General B. Y. P. U. Organization**

As a result of an Enlargement Campaign the Toomsuba Church has added a Junior Union to its list and has set up the General Organization. The following were elected to office. Director, Omera Coker; Asso. Director, T. S. Pigford; Gen. Secretary, Lamar Coker; Chorister, Leander Price; Pianist, Miss Cecil Rogers; Junior Leader, Miss Elva Pigford and Senior President, W. D. Pigford. Immediately following the organization the officers met and spent several hours studying their duties as outlined in the book, A General B. Y. P. U. Organization. They start off right by having the Weekly Assembly with interesting special feature.

## CROZER THEOLOGICAL SEMINARY

Sixty-two years of service. Fifteen hundred matriculates, pastors, teachers, missionaries, represent Crozer in all the world. Tuition and room rent free. Scholarships for advanced students. Metropolitan advantages. Opportunities for graduate work in University of Pennsylvania.  
I. Course for pastors and preachers. Seminary degree of B. D. or diploma.  
II. Course for pastors, teachers, missionaries, social workers. Seminary degree of B. D., University degree of M. A.  
III. Graduate course for advanced scholarship and special preparation for missionaries and teachers. Seminary degree of M. Th., University degree of Ph. D.  
Sixty-third year begins Wednesday, Sept. 24th, 1930. For catalog and other information, address

PRESIDENT MILTON G. EVANS, D.D., LL.D.,  
Chester, Pa.

## QUAKES OF HISTORY

157—Pontius and Macedonia, Asia, 150 towns destroyed.  
742—Syria, Palestine, 500 towns destroyed.  
1137—Catania, Sicily, 20,000 killed.  
1268—Cilicia, Asia, 60,000 killed.  
1456—Naples, 40,000 killed.  
1531—Feb. 26, Lisbon, 30,000 killed.  
1626—July 30, Naples, 70,000 killed.  
1667—Schamaki, 60,000 killed.  
1703—Feb. 2, Tokyo, Japan, 200,000 killed.  
1716—Algiers, 20,000 killed.  
1731—Nov. 30, Peking, China, 100,000 killed.  
1746—Oct. 28, Peru, 20,000 killed.  
1754—Cairo, Egypt, 40,000 killed.  
1797—Feb. 4, Central America, 40,000 killed.  
1822—Aug 19, Tleppo, Spain, 20,000 killed.  
1851—Aug, 14, Melfi, Italy, 15,000 killed.  
1868—Aug. 15, Peru and Ecuador, 25,000 killed.  
1875—May 18, Colombia, 14,000 killed.  
1885—July 8, Cashmero, 70,000 homes demolished.  
1902—Martinique, 32,500 killed.  
1906—April 18, San Francisco (with fire), 400 killed.  
1907—Jan. 14, Kingston, Jamaica, 1,100 killed.  
1908—Sicily and Italy, 76,482 killed.  
1909—July 30, Southern Mexico, 125 killed.  
1910—May 4, Cartago, Costa Rica, 500 killed.  
1915—January, Central Italy, 29,973 killed.

1920—January, Coutzlan, Mexico, 1,000 killed.  
1920—Dec. 16, China, 200,000 killed, 10 cities destroyed.  
1925—May 23, Japan, 273 killed.  
1926—Oct. 23; Leninkan, Armenia, 400 killed.  
1928—Dec. 1, Chile, 287 killed.  
1930—July 22, Southern Italy and Sicily 679.—Com Appeal.

"So you asked Geraldine to marry you?" asked a man of the other.

"Yes, but I didn't have any luck," replied his friend. "She asked me if I had any prospects."

"Why didn't you tell her about your rich uncle?"

"I did. Geraldine's my aunt now."

Meeting his pet enemy on Main Street one day, Jim observed affably:

"I was saying some good things about you to a man this morning."

"You were?"

"Yes, I said you had the best cattle and sheep of any farmer I know. And what was more, I said that pair of horses was the finest in Franklin County—worth at least \$800."

"Who'd you say it to?" queried the flattered foe.

"The tax assessor."

Caller: "Who's the responsible man here?"

Office Boy: "If you mean the fellow that always gets the blame, it's me."

## CHURCH FURNITURE

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## WHY CHURCHES AND MINISTERS SHOULD PARTICIPATE IN THE SERVICE ANNUITY

"The release of ministers from anxiety regarding their own helplessness and the future of their dependent loved ones; the release of the churches from the fear of having older ministers become infirm on their hands; these are by themselves considerations enough to convince us of the value and importance of the Service Annuity Plan."

Correspondence invited. Explanatory literature now ready.

## THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION,

Thos. J. Watts, Executive Secretary,  
Dallas, Texas.

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M. P. L. BERRY, President, Clinton, Miss.



## HOMECOMING AT GOODHOPE CHURCH

Sunday, July 20th, 1930, was Homecoming at Good Hope Baptist Church, Madison County. At the appointed hour of eleven o'clock we gathered at the little church nestled on top of the hill among the oak trees; there we met the preacher, whom many of us had not seen in twenty-five years and many of the crowd had never seen, yet a very close relative and a great man of God.

After singing Come Thy Fount of Every Blessing, we were led in prayer by one of the oldest members of the church, Mr. R. S. Barrett. He just carried our very souls to the throne of God; and then we sang On Jordan's Stormy Banks I stand. and were led in prayer by Wade Wilkerson. And as Rev. Loyd Barrett arose to read the great message from the Bible he selected the 23rd Psalm, and for his text he took the first verse, The Lord is my Shepherd I shall not want.

"FOLKS, THIS IS LOYD BARRETT DONE COME BACK HOME" and it is useless to say that I am happy. During the great flu epidemic in 1918 it seemed that I was called on to bury more people than any other preacher in our City, because of the dread of the disease, and I have seen strong husbands and fathers stand by and look at the pale face of their life's companion and heard them say "I can't believe that God is just and good," but I always just point them to the 23rd Psalm. "The Lord is my Shepherd" I shall not want.

Just a year ago as I stood by my dear old mother with her eyes blind from old age and her infirmities almost unbearable, I stooped over her frail form and said, "MOTHER, the Lord is my Shepherd, I shall not want"; and a very halo of Glory shown around her face and bed. He was her Great Shepherd.

Friends, do you know that every Shepherd has his sheep named, and should you go to the corral and call every one of them by name they would pay no attention to you, for your voice is strange to them but when the Shepherd of the flock comes along and calls them one by one, they all come, and so it is with our great Heavenly Father. He knows every one of us by name and when he calls us we who are redeemed are ready to respond to the great Shepherd's voice. When we look over the roll and see the names that have been called from us we see Prentiss Gober, my own father, Mary Gober, Ben Cotten, and so many that the Great Shepherd knew by name, and there is one dear soul that if he was only able to be here, I would rather hear him sing On Jordan's Stormy Banks I Stand than anybody I know, and that is Brother John Gober, who is on his bed of affliction down at his home in Jackson, Miss. But we are going to pray that the great Shepherd that has been his guide and stay for so long will be very near to him in these days.

My second thought is I shall not want. Once I was young but now I am old. I have never seen the righteous forsaken and their seed begging bread. In this we have the

great faith in our good Shepherd, we will not want if we cast our every burden on him. We may feel that we are neglected but he ever careth for us.

At this time Joe Gober brought a very heart-felt greeting from his father, who is stricken on the bed of affliction but who would gladly have given his life to have been back at dear Old Good Hope on this day.

And in conclusion I want to know who claims this Great Shepherd's Love. We are not going to sing a song we are just going to ask you to come forward and give us your hand. The host of people came forward and claimed Jesus as their Shepherd and King.

This brought to a close one of the greatest services that has ever been held in this church for many years.

—Mrs. Bessie Gober Cheek.

## APPRECIATION OF W. H. MORGAN

On July the 13th, the Rev. W. H. Morgan completed his sixth year as pastor of the First Baptist Church of Hartsville, S. C. This Sunday also marked the close of his pastorate as he had accepted a call to the First church of Vicksburg, Miss. These have been six years of very active service on the part of Mr. Morgan and considerable growth in the membership of the church, the size of the Sunday school, and the effectiveness of the B. Y. P. U.'s. Mr. Morgan worked and served without sparing himself in perfecting the organization of the work of the church and in advancing the interests of the Kingdom here.

In appreciation of the work he did among us the officers and teachers of the Sunday school turned the regular monthly meeting into a banquet for Mr. Morgan. Dr. F. B. Hines, general superintendent of the Sunday school, presided. Mrs. J. C. Hungerpiller gave a reading in the form of the description of a vision that came to her while looking into the fire immediately after hearing a radio program. In this vision she pictured the pastor as a man who was always helping the distressed and giving himself in service to others. President Carlyle Campbell of Coker College then addressed the meeting and gave an appreciation of Mr. Morgan, not so much for what he had done, but for what he was. The next speaker was Mr. S. Pressly Coker, who, in behalf of the officers and teachers, presented Mr. Morgan with a watch as a token of appreciation.

At the close of the regular morning service, July 13, Mr. J. J. Lawton, chairman of the board of deacons, asked for the opportunity to say a few words before dismissal. He spoke of the strong feeling of love the church had for Mr. Morgan and the reluctance with which the church was giving him up, saying among other things: "During the past six years, through your ability and tact, you have won the respect of the church and the community and as a church we want to do something to show you our appreciation." He then presented Mr. Morgan for himself and Mrs. Morgan, a beautiful silver service and Mr. Morgan a bag of gold.

At the evening service, in which other churches of Hartsville joined, a large congregation representing all denominations gathered to hear his last message and bid him good-bye.

Resolutions of appreciation were presented and read from the ministers of the town, from the Hartsville Chapter of the American Red Cross, from the Local Council of the Boy Scouts and the Pee Dee Area Council of the Boy Scouts.

From the time of his arrival he has been an active worker on the Executive Board of the Red Cross Chapter and four years ago as Chairman of the Annual Roll Call created an organization which doubled any fund raised in previous years and placed the budget on a firm basis with a regular monthly income. This has enabled the Local Chapter to put on a program which compares favorably with that of any city in the country.

Mr. Morgan was one of the founders of the Local and Pee Dee Area Councils of the Boy Scout movement and gave freely of time and energy to the work. He rendered a signal service to the Anti-Tuberculosis Association, speaking in one campaign in many schools of the county.

"Mr. Morgan has not only divided his blessings with his fellowman, he has gladly given himself. And when he leaves Hartsville the fortunate and the less fortunate alike have lost a great friend."

In appropriate response, Mr. Morgan spoke of fine spirit that exists among the ministers here; of his pleasant associations with the people of Hartsville and paid high tribute to the faithfulness of the deacons; Dr. F. B. Hines, the Sunday School Superintendent; Mrs. Huger Byrd, the church secretary and others.

## SPRING HILL MEETING

Spring Hill Church in Simpson County has been without a pastor or services of any kind since December 1928. The writer preached every night for a week following the fifth Sunday in June. The attendance was good and the interest manifested in each service was splendid. At the close of the meeting a Sunday School was organized and the church called a pastor. There is doubtless a better day in the future for them.

—B. E. Phillips.

## SALEM MEETING

The first church the writer probably ever saw was Salem Baptist Church in Leake county. It was there he was baptized, married, ordained to preach, called to be their pastor three months after beginning to preach. These with other experiences cause that church to be a sacred place with him. They are kind enough to invite him back from year to year. Already he is invited back for the meeting next year.

The attendance was unusually large. The Lord was good to us in every service. Fourteen united with the church, nine of them were married people. Blessings upon these people who are dear to me.

—B. E. Phillips.

## WHEN COMPANY COMES

When company comes to our house  
And stays a week or so,  
Pa gits so mad he nearly pops  
And grumbles till they go.

He scolds at Ma and licks us kids  
And makes us walk the chalk;  
And when our company tries to chat,  
Pa yawns and will not talk.

At dinner time, Pa used to laugh  
And blab jest like a boy  
And tell us funny jokes and things  
And fill us all with joy.

But when there's company about,  
Pa somehow ain't the same.  
He looks jest like a pitcher does,  
When he has lost a game.

He seems to feel the way I felt  
When Skinny blacked my eye.  
Pa looks so glum and petered out,  
It makes me want to cry.

Ma says that Pa ain't sociable  
And that he ought to be  
Like other folks and gad about  
And mix like her and me.

She says herself it ain't so nice  
To have to cook and fix  
For visitors when summer heat  
Will nearly melt the bricks;

But even then, she says that she  
Is glad to have a guest,  
Because it does her good to try  
To do and be her best.

But Pa, I guess, ain't built that way.  
At least, he ain't so keen.  
For keeping boarders without pay  
He craves a simpler scene.

He worships Ma and all us kids,  
He loves his little home  
Pa says, says he, "It's heaven here  
Beneath this humble dome."

I reckon Pa is narrow, though,  
I reckon Ma is right;  
But all our company left today  
And here at home tonight

With Pa and Ma and jest us kids,  
Jest our own little band,  
We feel like singing, all of us,  
"We've reached the Promised Land."

Pa's appetite is back again,  
His laughter shakes the floor,  
His funny jokes have made us laugh  
Until our sides are sore.

And Ma is sweet as any rose  
And happy as can be.  
I think I most agree with Pa,  
It's good enough for me.

Our supper done, we sit a while  
Around the radio.  
The world is waiting at our will  
To enter or to go.

We choose our gracious guests by  
turn;  
Then, one by one, to bed,  
We softly steal to sleep and dream,  
When evening prayers are said.

And back behind the shining stars,  
The Lord, I know, will keep  
His angels watching over us  
To shield us while we sleep.

—David E. Guyton.

Blue Mountain, Miss.



# REV. W. H. MORGAN Resolutions

Whereas, Rev. W. H. Morgan has resigned the pastorate of the First Baptist Church of Hartsville, S. C., to accept a call to the pastorate of the First Baptist Church of Vicksburg, Miss., therefore be it resolved,

1. That we, the members of the Ministers' Conference of the Welsh Neck Association, do most seriously regret his departure from our midst, and the loss of his sweet spirit, congenial fellowship, and wise counsel.

2. That we commend him most heartily to the fellowship of the Vicksburg saints and of the brotherhood of Mississippi, as a brother beloved, a wise leader in denominational affairs, and a faithful preacher of the gospel.

May the Lord's richest blessings be upon him and his work for the Master, in his new field of labor.

Done by the order of the Welsh Neck Ministers' Conference in session at Darlington, S. C., July 7, 1930.

A. P. Turner,  
M. R. Osborne,  
Committee.

## NEW HEBRON MEETING

The annual protracted meeting began with New Hebron Church the first Sunday in July. Dr. Norman W. Cox, of Meridian, came to us Monday and preached for us during the meeting. Twenty-one united by baptism and five by letter. As the writer sees it, it was a real revival.

Dr. Cox knows the gospel and preaches it with a conviction and with love. He is surely a man of God and has a message for both saved and lost. May his kind increase.

The writer is completing twelve years as pastor here. Our people are not perfect, but I doubt that any church has better people to labor with than this scribe. If I am a good judge of the work here, we have slowly but constantly made progress during these years.

—B. E. Phillips.

## AN IMPORTANT QUESTION

There has been an increase of 48 per cent during the two year period of 1927 to 1929 in the number of new missionaries going out from Canada and the United States. The figures are as follows: 1927, 558; 1928, 667; 1929, 827. Of this number Southern Baptists have only sent 12 in three years, as follows: 1927, 3; 1928, 3; 1929, 6.

Is our faith less worth propagation than that of others?

—W. Eugene Salee, Home Sec.,  
Foreign Mission Bd., S. B. C.  
Richmond, Va.

## FORK UNION

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**EYES TIRED?** Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drug stores or by mail 25c.  
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## THE ICE IS BROKEN

For over two months I have been speaking on Foreign Missions. I have spoken in eight states to churches, associations, assemblies, W. M. U. and Circle meetings. The welcome given me, together with many heartfelt expressions of interest and appreciation, has gladdened my heart.

And now the unbelievable has happened! I spoke last Sunday night in one of the smaller churches in Richmond and at the close of the service, one of the members offered to drive me home in his car. As I left the car, he quietly said, "I want to send you an extra gift for Foreign Missions." And he did. We received his check today for three hundred (\$300.00) dollars. I am thankful for this gift. It is the first direct gift that has come as a result of my work. This will keep one missionary on his field for four and a half months.

—W. Eugene Salee, Home Sec.,  
Foreign Mission Bd., S. B. C.  
Richmond, Va.,  
July 9, 1930.

## SOMEBODY NEEDS TO TELL THEM

This story is too good to keep. It was in Mantone, Ala., at the State Sunday School and W. M. U. Assembly. On Sunday I spoke twice on Foreign Missions. In both services there was present a ten year old boy from Birmingham. He was a fat chubby fellow—nearly as broad as he was long—and with a happy smile. At the evening service he sat on next to the front bench and drank in everything I said. At the close of the service, he came along with the crowd to shake hands with me and said, "Mr. Salee, down in Birmingham we thought Foreign Missions was getting along all right. I sure am going back and tell them about it."

—W. Eugene Salee, Home Sec.,  
Foreign Mission Bd., S. B. C.  
Richmond, Va.

## D. V. B. S.

The following churches have sent in final reports of Daily Vacation Bible Schools held this summer:

Calvary, Jackson; Sumner, Second Avenue, Laurel; Farmhaven, Brandon, Sardis, Hattiesburg, Immanuel; Nora Smith Memorial; Calhoun City; West Laurel, Leland, Derma.

If any churches have had Vacation Schools this summer other than the above mentioned ones, and have not sent in final reports, please do so right away. We want a complete record of all such schools for 1930. Mail report to Sunday School Dept., Box 520, Jackson, Miss.

The following Sunday Schools became Standard during the quarter April, May and June:

Florence, Calhoun City, Spring Hill (Tallahatchie county), Morton, Pelahatchie, Jonestown, Mt. Olive, Magee.

The robbing of so many filling stations is possibly due to the turn of the worm.

## SPARK PLUGS

(R. L. Davidson)

The only objection to learning one new thing each day is the difficulty of remembering what you learned last month.

The U. S. is not a stable government just because its Senators insist on stalling.

The man who doesn't believe that women are hard losers never knew one who was trying to reduce.

It seems there are two ways to lose one's money in Wall Street, the other being to send it to the bank by an errand boy you never saw before.

One difference between the chameleon and the pedestrian is that the chameleon blends with the scenery voluntarily.

If dry enforcement officers continue padlocking all places where liquor is sold the Rum Ring may be succeeded by the Key Ring.

The minimum wage for women is unconstitutional but some employers still pay it and some employees still earn it.

When there were 12,000,000 motor cars registered in the United States we talked of the "point of saturation" being in sight. Now there are 26,000,000 and the greatest problem is the saturation of some of the drivers.

Still your parents knew nothing of child psychology and just look what they raised.

A prominent scientist makes the assertion that the next great war will be with insects. Already the United States has had some lively skirmishes with the Presidential Bee, the Broadway Butterfly and the Radio Bug.

That North Pole reminds one of a barber's pole. Every explorer who goes near it has a close shave.

An Indian man recently paid \$500 for a bee and there have been nights when we would have almost paid that for a certain mosquito.

Hunting pedestrians and jackbarbits in motor cars are America's two most popular sports.

Will be open for meetings any time after the first Sunday in September. Address H. C. Rushing, Iraan, Texas.

Father: "Why were you kept in at school?"

Son: "I didn't know where the Azores were."

Father: "Well, in the future just remember where you put things."—The Right Way.

## University of Richmond

F. W. BOATWRIGHT, President

The University Includes—

1. Richmond College (for men)

W. L. PRINCE, Dean

2. Westhampton College (for women)

MAY L. KELLER, Dean

3. The Law School

M. R. DOUBLES, Dean

Session opens September 16. Early reservations desirable. For catalogue and full information address dean or secretary. P. O. University of Richmond, Virginia.

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## Church and Sunday School Furniture

Send For Special Catalogue  
The Southern Desk Co.  
Hickory, N. C.

# Kill dirty roaches!



Flit is sold only in this yellow can with the black band.

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Largest Selling Insect Killer

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# SOUTHERN SEMINARY WELCOMES COLLEGE AND NON-COLLEGE MEN

Chas. F. Leek, Alumni and Publicity Secretary, The Southern Baptist Theological Seminary, Louisville, Ky.

Back in 1856 when Dr. James Pettigru Boyce made his famous address on "Three Changes in Theological Institutions," he said a new thing. And three years later when the principles set forth in this address were incorporated into the life of the new Southern Baptist Theological Seminary they made this a unique school.

According to the interesting historical sketch of the first thirty years of the Seminary by Dr. John R. Sampey, the first of Dr. Boyce's changes in theological institutions was that "the new type of institution should welcome to its instruction men who had only an ordinary English education, if they found it impracticable, or could not be induced, to take a previous college course. The second change was that the best qualified men should be more thoroughly trained, and carried over a wider range of scholarly study. The third change, that a certain 'declaration of doctrine' should be set forth, and every person becoming a theological professor should bind himself to teach in accordance with, and not contrary to, these doctrinal statements."

These three principles are built into the very life of the Seminary. They do not encourage men to eliminate college training from their preparation. They provide for men who have been unable to secure college training while at the same time urging every man to take a college course. The presidents and professors of our colleges know that the Seminary is one with them on this point.

In recent years the percentage of college men in the Seminary has increased by leaps and bounds. Seventy-one per cent. of last year's 417 ministers enrolled here had college degrees.

That indicates an encouraging trend among ministers, but it does not mean that there are no more young men in the ministry who forego college training. Neither does it mean that the Seminary has abrogated the above mentioned principle. Non-college men for the ministry will be welcomed as long as there are non-college men in the ministry. These men will not be discriminated against nor will they handicap college trained students.

The courses in the Seminary are organized to meet the needs of all men of whatever qualification. Four degree courses are in the curriculum. Courses leading to the Th.G. degree, the Th.B. degree, the Th.M. degree, and the Ph.D. degree are offered. The first two degrees are open to men without college training, the latter two are for men who have completed their college work.

## ORDINATION SERVICE

On Sunday, July 20, at the Davis Memorial Baptist Church, Jackson, Miss., Brother L. C. Bowers was ordained to the full work of the Gospel

ministry. Brother Bowers has been active in church work now for some years in our church here and has been a great help in the S. S. and B. Y. P. U. and other phases of the church activities. He has shown evidences of the Lord's approval of him and after being recommended to the church by an ordaining council was set aside to preach the full gospel. Brother Bowers is soon to leave us and go to Tennessee where he will engage in the active work of the ministry and teach school. Our prayers follow him wherever he may be led of the Spirit.

At this same service the church ordained the following three brothers to the work of deacons: Brethren G. A. Calhoun, E. L. Murphy, and Plummer J. Sanford.

The pastor of the church brought the message of the hour using as a basis for his remarks the words of Paul to Timothy as found recorded in I Tim. 3. Brother W. S. Blackmon delivered the charge to the young preacher and to the newly made deacons. —R. B. Patterson.

## IF YOU ARE INTERESTED

(O. L. Hailey)

Did you see the June number of The Home and Foreign Fields, as published by the Sunday School Board? It was devoted very largely to the Negro. And a large part of the discussion is "By the Negro, and For the Negro." The discussions are so sane and high-toned and meritorious that I am anxious for all our leaders, men and women, of influence, to read. All the magazine is splendid. I sent out a large number of copies. The demand was so great that there had to be a "reprint." And then there was need of more, yet.

So, I asked Dr. Dobbins and Dr. Van Ness to do me a special favor. That was to lift out those articles by the Negroes, and those concerning the Negroes, and make me an abbreviated issue of the magazine. They agreed to supply me with five thousand copies with which to promote my work in advancing the American Baptist Theological Seminary. They cheerfully acceded to my request and have supplied me without cost to the seminary, with these extra numbers.

### My Plan

It is my purpose to send free to anyone who may request it, a sample copy of this abbreviated number. This is to include pastors, and all other leaders, or interested persons. When they have read it, they may have a limited number of copies for free distribution by simply asking for them. A post card will be sufficient.

These articles present the best group of discussions on the interracial question, that I have seen. Our people are seeking information far and wide. This will greatly help. I am sending out a number in a few days to a selected list of pastors. But do not wait for yours. If you will drop me a postal, I will send to you. Address me at 161 8th Ave., No., Nashville, Tenn.

## THE MEETING IN NEWTON

Our meeting in Newton was an unusually good one. The power of

the Lord was manifest in many ways. Six were added to the membership of the church, five by baptism and one by letter. The membership was greatly revived and refreshed by the Lord through the wonderful uplift of the services.

Dr. J. W. Mayfield preached for us twelve days, and he, who is always good, was never better in his inspiring ministry from the pulpit. Our own Jack Perkins led the singing for us and he led us in soulful songs that reached the soul.

During the first few days of the meeting Dr. Mayfield's beautiful, talented and consecrated daughter, Miss Hassie, was with us and sang for us several times in her fine way. She was so helpful—and we all regreted when she had to go.

There were several unique features of the meeting that cannot be reported. One that can be mentioned however, was this. The preacher had with him a wonderful picture, painted by one of his own young people there in McComb, depicting the awful ruin and havoc of sin in what would otherwise be a fine, beautiful life. He hung this picture behind him and used it constantly in a gripping way.

The blessing of the meeting to the individual, to the church, and to the entire community was far greater than can be expressed by terms we have to use when we write. We are grateful for the past and hopeful for the future and are now going on.

—J. E. Wills, Pastor.

## EDEN CHURCH, JASPER COUNTY

"I am 72 years old, been living here all my life, this is the greatest meeting I have ever seen here." That is what one man said. "I have been going to church all my life, I am 70 years old and I have enjoyed this meeting the best of any I have ever attended," said another. This meeting began Saturday evening, July 12th. at Eden Church, 4 miles from Stringer in Jasper County. From the very beginning the people seemed to be interested. But very few services what all the space in the building was filled. People from the adjoining communities came and assisted in the work and worship.

The preaching was done by Luther K. Turner, of Richton, Miss., who is pastor at Robertsedale, Ala. The singing which was a distinctive part of the worship, was led also by Bro. Turner, assisted by the Ruffin Brothers. The church put a new piano in the building the beginning of the meeting, and was a great help in the music. Miss Nelda Turner, the daughter of Brother Turner, who is an accomplished pianist, assisted in the singing and music.

The church membership was more closely united and many expressions of joy and determination were heard from many of the members that all had caught a greater vision of work and service for their Lord.

The services came to a close Saturday morning at the water's edge when the pastor had the happy privilege to carry 26 fine men and women down into the baptismal waters and there administer the ordinance of baptism. There was one man nearly 70 years old in the

crowd. Sixteen came by letter and restoration.

The Lord be praised for it all.

—Rev. L. T. Fagan, Pastor.  
Eden Baptist Church,  
Richton, Miss.

## INSTRUCTIONS FOR THE BEDSIDE CARE OF TYPHOID FEVER FROM THE PUBLIC HEALTH STANDPOINT

1. Wash hands carefully and disinfect them thoroughly in a solution containing 1-8 pint of compound cresol to a gallon of water, after waiting on patient. DO THIS EVERY TIME.

2. Keep dishes, spoons, and all utensils used by the patient separate from those used by the family. Boil them 15 minutes by the clock immediately after being used by the patient.

3. Disinfect all linens (bed and night clothes and handkerchiefs) used in connection with the patient by immersing them for one hour in a solution containing 1-4 pint of compound cresol solution. This should be done immediately after being used. Rinse out all soiled spots in the disinfecting solution before boiling the clothes.

4. All discharges from the patient and used toilet paper should stand in a disinfecting solution for one hour before disposing of them. To each discharge add an equal quantity of the disinfecting solution. This solution may be made by adding one pint compound cresol solution to one gallon of water. The excreta, after standing one hour in the disinfecting solution, should be disposed of into a sanitary privy or sewer, or if neither are available, should be buried by digging a hole at least 18 inches deep, depositing the excreta, and immediately covering with earth. SEE THAT NO FLIES COME IN CONTACT WITH EXCRETA.

5. No person employed as nurse or attendant for a typhoid patient should prepare food for people other than the patient. They should not in any way handle milk or milk products to be served to other people.

6. No food of any kind, including milk or milk products, should be sold from the premises where a case of typhoid fever exists.

7. All persons, two years of age or over, should take typhoid vaccine at least every 3 years.

8. Screen the room in which the patient is isolated, and swat all flies gaining access thereto. FLIES CARRY TYPHOID FEVER. KEEP THE REST OF THE FAMILY FROM HAVING THIS DISEASE.

SCREEN EVERY HOME BY 1935.

—H. C. Ricks, M.D.,

Director Bureau of Communicable Diseases State Board of Health.

A banker in a small Iowa community was approached by a printer on the subject of a loan. The banker was one of those "commercially deaf" individuals.

"I'd like to borrow \$5,000," pleaded the printer.

The banker cupped his hand behind his ear.

"Speak a little louder," he said, "and cut down the amount."